Take Advantage of It

The offer, announced on page 59 of this number of the magazine, of one free subscription for every five new subscriptions or twelve renewals sent in between November 1 and December 31, is a valuable and timely suggestion to the early Christmas shopper. No better Christmas gift could be obtained for friends whose lives you would enrich than twelve issues of WORLD CALL, unfolding to them month by month the challenge of a world task. The offer is open to anyone, anywhere, and the free subscriptions will be sent to any address with a Christmas card bearing the sender's name. Here is the solution of your Christmas shopping problem. Take advantage of it!

Home Again

WORLD CALL OFFICE

November 5, 1925.

Dear Readers of WORLD CALL—

Ever since our headquarters moved from Cincinnati and other points to the united headquarters in St. Louis, I have been looking forward to a visit. Such a busy, happy place as it is! Of course I think first of Mr. McLean and my last visit with him, and of other dear ones of the great spiritual family whose ties bind closer than those of blood. *The Rising Tide of Color* is a book that represents world problems from one side only. The United Society offices are the headquarters of an organization that keeps in circulation for us an unwritten book called *The Rising Tide of Spiritual Power.* The there is no differentiation either in race, color or financial status. The spirit of Christ is bigger than any of these. Here there is no differentiation between Sunday and other days because all business is the "King's business." May all of us as Christians the world around live up to the standard set for us by the leaders who, "through cloud and sunshine" have kept steadily on toward the goal of a world brotherhood of Christians.

GRETCHEN GARST.

Mr. Pounds Dies

As we are going to press word comes of the sudden death in an automobile accident in Florida of John E. Pounds, on Monday, November 2. No particulars have been received. Mr. Pounds has long been one of the outstanding ministers in the brotherhood of the Disciples of Christ and although he was retired from the active ministry at the time of his death, his loss will be keenly felt.

The Pioneer Mother

Our cover this month is a reproduction of a new monument to the pioneer mother. It is fitting that in this issue, which is devoted largely to benevolence and women's work, we should honor the women who have handed down the torch of courage and fearless devotion to duty and who have played no small part in laying the foundations of the work we are featuring. The monument is being erected in Memorial Park, Kansas City. It is the work of the noted sculptor, A. Phimister Proctor and is the gift of Mr. Howard Vanderslice to his native city.

WORLD CALL

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Published Monthly by

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PUBLICATION COMMITTEE

J. H. MOHORTER — MILO J. SMITH
H. B. HOLLOWAY — LELA E. TAYLOR
G. I. HOOVER

W. R. WARREN, *Editor*
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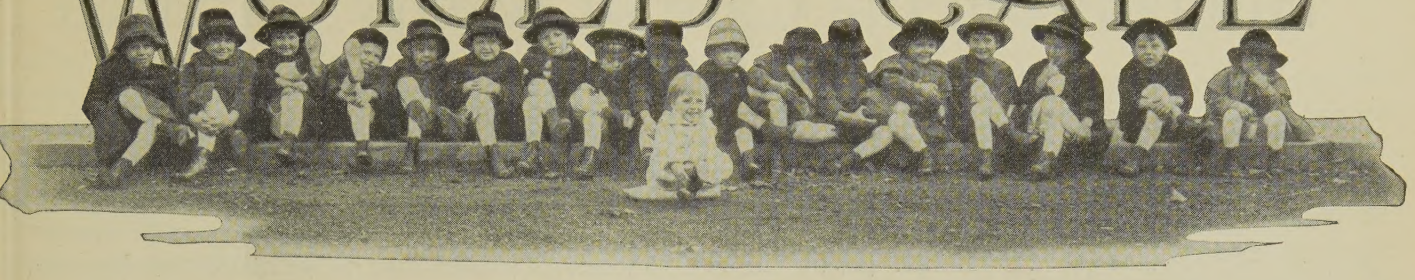
Mrs. Effie L. Cunningham

For twenty-seven years the effectual embodiment of Christian leadership as state officer, national secretary, editor and recorder of the United Christian Missionary Society. Her religious consecration, gracious spirit and high idealism have enriched the wisdom and unerring judgment she contributed to the work. Her retirement from active service at the close of the year is only the severing of an official connection; her devotion and unstinted interest continue increasingly.

(See page 46.)

WORLD CALL



Volume VII DECEMBER, 1925 Number 12

It Is the Mothers Who Make Christmas Merry

CHRISTMAS is called the children's festival, and Santa Claus is a man, but it is the mothers, actual, potential and proxy, who plan and inspire all of the delights that make this world's greatest holiday, and the one that is rapidly coming into vogue all round the world.

No word and act of our Lord were more profound than those by which he exalted childhood. This is illustrated by the fact that nations have flourished or declined as they have honored or degraded childhood and motherhood. For instance, a major factor in Japan's greatness undoubtedly is its people's universal devotion to their children. The custom of tying every baby on somebody's back throughout all the daylight hours gives emphatic testimony to this regard.

The distinction of Christ's recognition of childhood appears in its universal application. Every child was great in his eyes. Filled with his spirit and imbued with his love the Christian women of our day, with increasing cooperation from the men of the churches, are striving to give every child an equal chance in life, beginning with a full measure of joy and gladness in infancy.

No single theme has called forth more masterpieces of the great painters than the Madonna with the infant Jesus. Each took for his model the most beautiful and happy mother and babe of all his acquaintance. In actual life each of us cherishes among his fondest memories a scene in which the central figure was a mother preparing Christmas surprises and delights for her children or witnessing and sharing their joy in the commemoration of that first Christmas.

One thing still finer we can both behold and help to accomplish this year, the unselfish and united endeavor of thousands of mother hearts to make Christmas and every day of the New Year just as happy and wholesome for the orphaned and destitute children left to the care of our churches as for those who hang their stockings at our own firesides. Individually and personally there is much that we can and should do in our several communities, but the Savior's love is universal and the glory of Christian motherhood which all of us want to reenforce, is its impartial outreach toward every unloved, neglected and unhappy child.

Both to save our gifts and efforts from misdirection and dissipation and to prevent the missing of the children who are in greatest need of our care and affection, our great brotherhood has built up and now maintains six centers of radiating love and service at strategic points across the continent. To these are brought from week to week the tender buds of humanity that sickness or sin or death has left destitute. For most of these we soon find individual Christian homes that are just as hungry hearted as are the babes themselves, and that are fully competent in every way to render parental care, with a personal Christmas and birthday and all happy mornings and nights between. For the rest, and for the endless succession of those that are coming and going, hundreds of them every year, each of these central homes becomes the happiest place on earth, with Christmas, New Years, birthdays, Thanksgiving days, Easters and all other holidays duly observed.

OF course it takes a great deal of money to cover a continent with such Christlike beneficence, and every source and sort of contribution is needed every year. One of the greatest business men of our day gave it four hundred thousand dollars in his will, having first proved it by direct gifts through twenty years that totaled two hundred thousand. Others of smaller means but equal love and wisdom make bequests of hundreds. Still others, and many of them, who must have an income from their funds on which to live, give the principal to this work of God and receive annuities until death. There are more yet who make outright gifts from year to year and even from week to week, through the missionary budgets of the churches.

Chief of all means, however, for sharing the Christmas-making of the mothers, and thus both saving the unfortunate children and inculcating the universal love of Christ, is the Christmas offering in our Bible schools. This combines with marvelous effectiveness the unity of cooperation and the intensity of individual joy, the gratitude of our own hearts and the outreach of helpfulness.

Humanizing the Care of Needy Children

By C. C. CARSTENS

Executive Director Child Welfare League of America

A HISTORY of the experiences of needy children in America if written would contain many accounts of children misunderstood and many pictures of children mistreated. Children placed out in family homes have been exploited, children in institutions have had their lives blighted. In fairness we should also admit that many children have found happiness in foster homes and many have grown into lives of usefulness within institutions. So today we can observe both excellent and poor care of children in institutions and foster homes just as we can observe variations in the quality of child care provided by parents in American family homes.

It is sound social economy and in keeping with modern tendencies to invest in prevention rather than cure. If children are our greatest assets child welfare workers do well to urge that nowhere can we afford to countenance low standards of child care. When we consider the boy or girl who is orphaned, or for some other reason dependent, it becomes the responsibility of the state, the church, the fraternal order and others who care for children in institutions or through child-placing agencies, to maintain unquestionably high standards of child care. It encourages us to notice an increasing tendency on the part of such groups to recognize this responsibility.

Within the last year the Child Welfare League of America has observed church and public officials insisting that institutions do not justify their existence unless they adequately feed, clothe, house and educate their children. We have also observed that most of those who place children in family homes are increasingly careful to avoid any situation which may lead to exploitation of a child. But we must go beyond such prohibitions and live above the law if with regard for the needs of each case and respect for the personality of each boy or girl we are to face the question: What are we doing for this child?

Within the children's institution as within the family home it is of fundamental importance that the woman in charge of the child's daily activities be one who understands the needs of children. The day is passing and should be entirely past which allows an institution to employ cottage mothers who do not understand the minds of children, their bodies, their dietetic needs and the spiritual possibilities bound up in each child's personality. Just as we train school teachers and nurses so there is developing a tendency to train cottage mothers and those women who care for children in foster homes. It is fitting that the minds of our best educators and scientists be devoted to thus preparing women for the world's most important task, the training of children.

Parallel to this development we may point to the organization of child study groups among parents in many communities. We are just beginning to realize that the task of the public school and the parent demands cooperation. So it is surely time that those responsible for the children who have no parents should insist that the women who professionally care for children in institutions should be trained for their work. We know of one church orphanage, one private reformatory, one state board of control, at least four placement agencies, and one school of social work that are concentrating attention on this need for training in mothercraft. We should pause long enough to give credit to the many devoted and intelligent women who for years and at pitiably small salaries have cared for the children in many of our institutions. However such devotion and intelligence is not easy to find and we are justified in urging that when the movement to train institutional workers becomes more general there will be fewer instances which remind us of the dismal experiences of Oliver Twist.

ANOTHER equally important and fundamental need demands our attention as we ask the question: What are we doing for this child? When we realize that most of the children living in institutions and most of those in foster homes have one or both parents living it

Christian Orphans' Home, St. Louis, Missouri

seems an assumption of divine prerogatives when, as social workers, we decide that a child is to be separated from his own relatives. Today there is far too little care evidenced in the willingness of workers to remove a child from his family home because of poverty, minor illness or the passing desire of an irresponsible parent. It is certainly time for us to insist that as we deprecate divorce of man and wife, we should also solemnly regard the consequences of separating parent from child. The superintendent of one of the largest church orphanages in the United States has said:

> Though there may be some married men and women that we cannot feel were joined of God we cannot deny that mother and child were joined of God. Woe be unto him who shall ruthlessly or needlessly separate the two. The child needs the influence of its mother—its own mother and not a hired mother. And the mother needs the influence of her own child in her life.

In his own state this clergyman and orphanage superintendent is helping to wage a campaign for the enactment of mother's aid laws and the appropriation of state funds which will permit widows and other dependent mothers, who are morally and physically competent, to remain with their children. Surely if we are to care for children in the name of the church we cannot afford to participate in programs of child care unless first consideration is given to rehabilitating family homes and preventing their disintegration when it seems imminent. In every case where mother's aid seems to be the suitable social remedy there should be funds available which are to be used only after careful study by a trained worker of the problems which will confront the mother.

The program which provides for rehabilitation of the child's family seems attractive but like most good things is not to be had for the asking. As surely as it costs to improve the standards of institutional cottage mothers so it will cost money to provide the social workers needed in order to properly supervise the administration of mother's aid. If left to political patronage or the manipulation of well-meaning but untrained workers we will find ourselves reaping a program of extravagance and with only a poor answer to the question: What are we doing for this child? This leads to our most baffling problem: How can we get benevolent individuals to invest in service as enthusiastically as they invest in new buildings?

ABOUT seventy-five per cent of the children cared for in institutions and placed in foster homes are committed into the hands of strangers without the benefit of careful social procedure. Institutions supported by states, counties, churches, fraternal orders and other private groups often decide that children are dependent, neglected or delinquent after only an office interview with a parent, relative or a so-called friend of the child. The boards of trustees of these child-caring organizations would not take the word of only one individual if they were about to buy ten acres of land. Just as we insist upon abstracts of title before conveying property so it is only reasonable that we should insist upon careful diagnosis of a child's problems before deciding upon methods of treatment.

Every American community should be equipped with enough social service facilities to enable the dependent child to receive (1) assistance which will permit him to remain with his own relatives if such a plan can be worked out for the child's best interests, (2) child-placing services with skilled home-finding and supervising staffs to safeguard the child's interests, and (3) institutions which will receive children only when it has been carefully ascertained that family resources are exhausted or temporarily unavailable.

The superintendent of one church orphanage has come to realize the value of careful social investigation. A father brought his two children to this institution urging that there was no longer a family home. The superintendent, acting in the interest of the child, secured social information based upon personal visits to the home and neighborhood. It was revealed that the man had arranged for the sale of his farm. He had agreed with his wife that they would separate and place their children in an institution. Instead of agreeing to such a plan the superintendent of the institution was able to convince these parents that they had no right to break up their home. As a result of this social service the plans for selling the farm were canceled, the children were again enrolled in the public school—another divorce tragedy averted.

Christian Orphans' Home, St. Louis, Missouri

There are many cases in which similar careful procedure has shown that the widow, bringing her children to an institution, need not give up her duties as their mother. At less cost than it would require to house them in an institution, one of the largest church orphanages in this country kept 367 children at home with their 84 mothers. Added to the 602 children cared for in this institution's cottages this makes a total of 969 children and 84 mothers cared for by this organization.

ANOTHER institution has invested a large part of its budget in salaries for social workers and in clinical services. As a result it cooperates with state officials and other private organizations in keeping many families together. Also a large part of its service rendered to children consists in finding suitable family homes in which children can be boarded or placed for adoption. The social workers are responsible for the important task of supervising the family homes in which children are placed. Both clinical and social service permit an economical use of the institutional equipment. If you ask the superintendent, "What are you doing for this child?" she will show you a very definite and detailed program—the sort of program we some day hope to see in every institution serving children. It is a program which permits treatment only after diagnosis.

Unless we are prepared to accept full responsibility, as the child's advocate we have no business to decide his problems in place of his parent. There have been far too many tragedies resulting from failure of those caring for children to keep social records and failure to discover social facts which should be available concerning every child who is separated from his natural parents. The gathering of such facts, and the use of them, have involved us in processes of diagnosis and treatment. A century ago physicians were justified in bleeding patients afflicted with fevers. Today such practice would be criminal. Similarly we may urge that an institution now has no right to open its door to a child just because he knocks. Certainly we must not turn the child away. Our best institutions no longer have waiting lists. Humane practice demands that we take the child's hand while we find out in detail what brought him to the door of the institution. When this has been determined on the basis of indisputable facts we may then prescribe the type of care which the child really needs.

Creed of the Child Welfare League of America

1. *We believe* in saving the home in order to save the child.

2. *We believe* in care and training for every child according to his need—in his own home, in a foster home, or in an institution.

3. *We believe* in the beneficent influence of the family home for delinquent children.

4. *We believe* that service by trained, devoted persons is more essential than external conditions in the family home or in an institution.

5. *We believe* that all projects in behalf of children should be based on knowledge and experience, and on recognized standards of child welfare work.

6. *We believe* in an infant and maternal welfare program which safeguards mother and child in the prenatal and postnatal period.

7. *We believe* in systematic health work with the individual through childhood and adult life.

8. *We believe* in the study of the mental life of the child in order to understand behavior and develop character.

9. *We believe* in a school system that recognizes its social responsibilities for the better adjustment of the child.

10. *We believe* in a system of group activities for supervised play and for character-training.

11. *We believe* in raising the standards of parental responsibility—through the education of parents in the care of their children, and, in cases of improper guardianship or flagrant neglect in the home, through legal action.

12. *We believe* in state programs of child welfare, in which the services of public and private organizations shall be harmonized and coordinated to deal with prenatal and postnatal care, pre-school and school care, recreational, educational and vocational guidance, the building of character and health, special care for dependent, delinquent, and defective children, and to provide supervision of the work of private child-caring organizations.

Christian Orphans' Home, St. Louis, Missouri

Financing a Family of Six Hundred

By J. H. MOHORTER

WERE you ever responsible for supplying the multitudinous needs of a healthy, hearty, growing boy or girl? Did you ever have depending upon you for comfort and support an aged, infirm relative, perhaps a mother or grandmother? If so you can appreciate the task of the department of benevolence of the United Christian Missionary Society with its family of about 450 growing boys and girls and 150 aged men and women—all beyond the allotted three score years and ten, all of them infirm and many of them almost helpless—all dependent upon it for support.

The children in these six homes are just like the children in your home and mine. Their needs are the same. Many of them come undernourished in body, mind and soul. They have been neglected, abused and unloved. Their bodies must be fed, clothed and made sound and well. They must be entertained, educated, and above all loved. These needs must be met and supplied 365 days in the year. These children are not only hungry three times a day, but all day long and every day. They tear their clothes and kick the toes out of their shoes, just as your child and mine does. They suffer from bumps that must be cured with kisses, and heartaches that must be healed by an application of love.

It takes money, lots of money, to support this family of 450 children. And then there is added the support of 150 aged, infirm men and women, mostly women, with their special need of the constant care of the nurse and the physican, and at last a Christian burial for, unlike the children, they remain with us to the journey's end. The task is one that taxes faith as well as resources. To support this family it requires daily approximately 262 loaves of bread, 52½ gallons of milk, 24½ pounds of butter, 5½ bushels of potatoes, 133 quarts of canned fruit and 122½ pounds of meat.

The location of the homes has much to do with the expense of providing for their support. All the children's homes are located near good public schools in some city in which our churches are strong. This secures for them a maximum degree of free service. Here they enjoy the same educational advantages that the children of private homes enjoy without extra cost. There are no school buildings to provide and no teachers to pay. The expense of their education is borne largely by the tax payers of the communities in which they live, and they have the benefit of a normal educational life. If by force of circumstances they must remain in the home, trade and professional schools are open to them with slight expense. These children must have their mete of entertainment and amusement. Civic organizations, Rotary, Kiwanis, automobile and woman's clubs and benevolently inclined individuals cheerfully and generously vie with each other to supply these needs. Auto rides, picnics, parties, dinners, and theater parties, under direction, are furnished all for the joy of giving. In the city, too, an abundant supply of professional talent is at hand, anxious to serve. Each of the homes enjoys the benefit of the services of a regular physician, a surgeon, an eye, ear, nose and nerve specialist, a dentist, usually the best in their profession. Many of these wards of the church enjoy better professional attention and care than do the children in the average private home, and all for the love of God and humanity. There is no extra expense for churches, chapels, preachers and teachers to supply the spiritual needs of these children and guests in the homes for the aged. They all have the benefit of a strong neighborhood Bible school and church, and they are usually among the most faithful in attendance. The pastor of the local church is the chaplain of the home in the neighborhood.

A MOTHER of a fine family said, "It is all and more than my needle can do to keep my four children supplied with new clothing and keep their old clothes in repair, and I don't see how you get the sewing done for so many children." The answer to that ques-

Christian Orphans' Home, St. Louis, Missouri

tion is "many hands make light work," especially if they are willing hands, prompted by loving hearts. The women of the churches in the cities where these homes are located are the self-appointed guardians of the wardrobes of these children and aged people. They are organized so that they serve in relays, a different group serving each week. They knit and darn and mend, making hundreds of new garments a year and repairing literally thousands. They are modern Dorcases in the truest sense of the word.

The cash cost of the living of this family is greatly reduced by donations of all kinds of food and household supplies furnished by churches, Bible schools, classes, clubs and individuals. The members of a number of churches and their auxiliary organizations have formed the habit of sharing their canned goods with the children and our guests in the homes for the aged. In season they write the home nearest and request that a barrel of empty cans be shipped to them. They fill these cans and ship them back, express prepaid. One church has had the habit for years of sending an occasional coop of chickens to one of the homes for children for Sunday dinner. Another church supplies the Christmas dinner for all of the homes, and a good man and his wife supply all the milk and cream that one of the homes uses. These donations are an important factor in the support of this family.

But despite this splendid free service, it requires approximately $185,000 in cash per year to maintain these twelve homes at their present capacity and efficiency. The question most frequently asked is, "How do you secure sufficient funds to maintain the homes?" Our answer is faith in God and in the generosity of the hearts of his children. The homes are all operated strictly on the budget plan.

THE fiscal year closes with June 30. In April preparation for the budget of the next year is begun. The exact amount of the budget for the next year is determined by a careful, detailed study of the expense of the current year and a forecast of the year ahead. This is done in conference with those who are locally responsible for the management of these homes. The budgets of the several homes thus determined and brought together, constitute the budget of the department of benevolence of the United Society for the year. The budget for the department is then submitted to the executive committee of the United Society for review, amended if necessary, and final approval. When approved it becomes a part of the spending budget of the society for the year. The society then becomes responsible for securing the amount needed. A check is sent the first of each month to each home, providing for its monthly needs. If at the end of the year a sufficient amount has not been received to meet the budget needs of the department during the year there is nothing left to do but reduce the budget for the next year. If at the end of the year the income of the society shows an amount in excess of the budget needs, there is opportunity for expansion. The budget for the year 1924-25 was as follows:

Christian Orphans' Home, St. Louis	$34,068.16
Cleveland Christian Home, Cleveland, Ohio	10,000.00
Colorado Christian Home, Denver, Colorado	7,487.19
Southern Christian Home, Atlanta, Georgia	8,991.36
Child Saving Institute, Omaha, Nebraska	25,802.00
Juliette Fowler Home, Dallas, Texas	27,022.35
Florida Christian Home, Jacksonville, Florida	19,972.60
Christian Old People's Home, Jacksonville, Ill.	7,498.35
Emily Flinn Home, Marion, Indiana	5,358.35
California Christian Home, Long Beach, California	4,788.14
Northwestern Christian Home, Walla Walla, Washington	4,722.69
Valparaiso Christian Hospital, Valparaiso, Ind.	1,388.83
	$157,100.00
Salary and travel	3,900.00
Contingent	1,500.00
Total spending budget	$162,500.00

The general average under this budget for the 600 guests in the homes is about $22.00 each month, an amount that is hardly sufficient.

Under the budget plan each home and each ward in each of the homes is linked up sympathetically with every other institution, mission, missionary, guest and ward around the world, sharing alike in the fostering care and support of the society. They share together the fortunes of the family of which they are members.

Child Saving Institute, Omaha, Nebraska

The ideal way in which to support these homes is to have all of the money sent to the United Society and then have a check for the amount needed go to each home once a month. However, some churches, Bible schools and individuals send their money directly to the homes. These offerings are reported and credited to the donor and charged against the budget of the home receiving them, unless they are designated as offerings above the budget; in that event they become an addition to the budget of the home receiving them.

Through the united gifts of service on the part of physicians, civic clubs, woman's organizations, and the united offerings of churches, Bible schools, classes, woman's societies and individuals, 1,600 boys, girls, babies and aged followers of Christ in distress were fed, clothed, healed and comforted in his name last year.

Why the Department of Benevolence?

THE department of benevolence of the United Christian Missionary Society is continuing the work carried on by the National Benevolent Association for thirty-five years. It is an agency through which the Christian churches and the Bible schools and individual members of these churches are uniting their efforts to exemplify "pure and undefiled religion" by "visiting the fatherless and the widow in their affliction." The name of the agency has changed; the spirit, purpose and work are the same.

The department seeks by council and cooperation as far as possible to economize the benevolent resources of our people. It seeks to locate institutions not with reference to personal impulse or desire, but with reference to the convenience and needs of the churches. It seeks to avoid the grouping of institutions in one community to the neglect of other communities. It seeks to avoid the overlapping of appeals, and to prevent the wreckage and loss resulting from unwisely and hastily located institutions and insecure investments. It seeks as a faithful steward to invest the entrusted talent wisely that the Master may have his own when he comes.

No work commanding the interest and sympathies of the Church of Christ is so easily abused as that of providing for the unfortunate. It is very easy for some person with a little money and a generous heart to start a home for the widow and the orphan or some other class of needy persons. The "real rub" comes in furnishing the necessary support for such an institution through the years. When an eleemosynary institution depends upon some individual or upon some local board of managers, it flourishes while the interested person lives or the local people succeed in working together in harmony, but when its friend dies, moves away or grows weary; or when discord creeps in among the members of a board of managers, the institution has an uncertain existence, with a fine chance of failure. Several of the homes now members of the department were started as independent enterprises, only to seek refuge from failure by coming into the organization.

WITH a national organization directing a work of this kind, permanency is guaranteed. When a new institution is established it is by the united approval and cooperation of the constituency represented by the national organization. Individuals may come and individuals may go, but the work, like Tennyson's brook, goes "on forever," because it is the work of a great body of people, and is as strong as their united sympathy and support.

The service rendered our great brotherhood in rescuing and saving to permanency institutions in distress and bankruptcy, the result of ill-advised private enterprise, is as marked as its achievements in establishing new institutions.

A minimum cost of operation is made possible by the unity that is realized through the department. Operating independently each institution would have to carry the expense of promotion and expert supervision. The department promotes the interest of all and furnishes experienced supervision for all at a cost only slightly more than it would cost each of the several homes. There is a great saving in the general overhead. In unity there is strength, harmony, efficiency and economy.

Juliette Fowler Home for Children, Dallas, Texas

Feeding and Feathering Our Nestlings

By BETTIE R. BROWN

Twenty years of continuous service as "mother" of the Christian Orphans' Home, St. Louis, has won for Mrs. Brown the title of dean of the matrons of our children's homes.

ST. LOUIS has just entertained the fifty-fourth annual meeting of the American Public Health Association, and its sessions left much food for thought to all who are responsible for public health problems.

Fresh air and proper food will soon do for this child—

Good health depends on good habits and proper living conditions, and as a result of the neglect of these one child out of every three is under nourished. Our experience in the St. Louis Christian Orphans' Home bears out this statement, and for the past year we have sought to correct this situation by keeping a trained nurse in our midst. All children who come to us under weight for their years are given special care. They are weighed weekly. Extra hours of rest and a diet rich in milk and eggs is given. Children under school age are given some refreshment in which these two items figure twice a da in addition to their regular meals. Fresh air and car aid in the cure, as this child in the swing, who has bu begun to gain, shows. Our reward comes when we ca present to you a happy, strong little one, such as th other small maid, who is examining the sand pile. Com parison of the expression on the two faces leaves no roo for questioning the value of our nurse's service, eve if I were not able to add the statement that we have ha no epidemic of disease and no deaths in our family o

—What it has done for this happy little maid

150 children during the entire past year. Careful ove sight by a trained eye counts!

When the underweight children are of school age, w allow them to go on with their studies although it inter feres with the two extra feedings. They are given a

Juliette Fowler Home for Children, Dallas, Texas

extra rest period and ex-used from all participa-ion in the care of the Home which is rendered by he children in normal ealth. As a result, we ow have but one out of ifteen receiving this care, nstead of the one in three vhich the Health Board ecords as the general con-lition.

Our menus are compiled by a dietitian, and contain balanced rations of cereals, nilk, eggs, fruit, fresh vegetables, poultry, fish, neats required for grow-ng children. Variety in p l e n t y is afforded by nature's change of seasons, vhich brings a substitution of similar supplies found in he markets for those on our menus. It is always a pleasure to give credit to our warm-hearted friends who oad our shelves with canned fruit and jellies and fill our ins with vegetables for the winter! Thanks to you, he marketing bills for our hungry crowd keep within he limit of our budget.

All this food is prepared in our kitchen and here is a situation where some "new feathers" would be a great gain in time and energy conserved. The present kitchen equipment has seen constant use for twenty years, and consequently is worn out. If a new equipment embracing he time-saving, modern improved type of kitchen furnishings to be found on the market now, could be nstalled, it would aid physically, mentally and morally n the labor of our staff in that division. (Did Santa Claus hear that?)

Nature requires good fresh air and exercise in addition o rest and proper food for building strong children, so daily our playground rings with happy laughter of the ittle ones at play.

Fair play and team work are instilled into the older boys through their games

Fair play, cooperation, courtesy, and k i n d r e d virtues are instilled into the older boys as they play ball. All walks of life upon which this group is so soon to travel will be the smoother for the application of these l e s s o n s learned while at their games.

Then we are trying constantly to look out for those with special talent as well as for those with special needs. Hard facts face us as we try to do for each child that which he could have in his own h o m e. We believe in "Every child in his own home," but lacking homes or foster homes for some, our larger homes must still exist and struggle toward rendering the understanding service found so much easier in the other environment. Accordingly, the child with the musical talent is given music lessons, a place in our drum corps, or other training that may fit his gift. A good brain warrants a college education, and one friend has seen three such worth-while girls through their education in higher schools.

The personality of all is drawn out by dealing with them in groups of twos and threes—as individuals instead of institutional groups. A supervisor takes a group to concerts, a few more go down town to see the sights and lunch in public that they may have poise when they meet the world daily, etc. In every way, we urge them to

Be somebody,
Do something,
Help some one and
Get somewhere!

Juliette Fowler Home for Children, Dallas, Texas

Let me pay a well-deserved tribute to the pastor of Kingshighway Christian Church, St. Louis, W. H. Pinkerton, and his able assistants who watch over the children's spiritual growth with us. Their unfailing interest and kindly insight have brought noteworthy results in the development of a strong spiritual life among the children.

I often ponder, however, on how to teach the children the value of money when their every need is supplied and no financial problems face them. At no place can they use their judgment and discernment or moral fiber in the choice of things that involve renouncement. Did our budget permit, I would like to see the children assist in selecting their clothing, thus learning values of all kinds. Probably they would not be so well clad, but is it not a serious thing to cope with the business world unfortified by any knowledge of this sort?

Many things enter into the business of feeding and feathering our nestlings, all of which go toward making the "mother's" life full and rich in satisfying experiences.

The Mind of Our Ministry on Ways to Peace

The Board of Temperance and Social Welfare sent a referendum of nine questions to 3,600 ministers of the Disciples of Christ. Some 300 returned answers. Not every one voted on every question, but the notations showed careful thinking. Here is the way they voted:

1. Do you believe in military preparedness as a means of maintaining peace? Yes: 22. No: 270.

2. Do you favor reduction in armaments by the U. S. even if other nations do not keep pace with our reductions? Yes: 260. No: 35.

3. Do you favor entrance of U. S. into the World Court? Yes: 245. No: 12.

4. Do you favor entrance of U. S. into the League of Nations, with such reservations as will protect us from European entanglements, from any war not of our own making, and with provisions for the outlawry of war? Yes: 225. No: 55.

5. Do you favor the Borah proposals to scrap the League, set up a Court, codify international law, and outlaw war? Yes: 61. No: 208.

(Of this 61 about one-fourth voted "yes" on 4 also favoring 5 as second choice.)

6. Do you believe the individual has the right to follow his conscience when war comes, whether it takes him into the army or leads him to refuse to take up arms? Yes: 240. No: 39.

7. Do you believe it may be right to take up arms in defense of justice, of the oppressed, or to repel an invader? Yes: 243. No: 24.

8. Do you take the absolutist position that you could not fight in any war, no difference what the cause? Yes: 24. No: 243.

9. In what regards has your mind concerning war and peace been changed since the Great War?

More against war: 194. No change: 32. (These 32 say: "Always against war.")

What If He Were Your Boy?

VARTAN is one of 35,000 orphans in Bible Lands who still depend upon your aid and sympathy. Remember them on *Golden Rule Sunday*, December sixth.

Send contributions to
CLEVELAND H. DODGE, Treas.
Near East Relief
151 Fifth Ave. New York City

Juliette Fowler Home for Children, Dallas

Southern Christian Atlanta

What Is Woman's Day?

By EFFIE L. CUNNINGHAM

THE observance of Woman's Day in our churches on the first Sunday in December has been recognized for many years as one of the important occasions in the calendar of special days. In harmony with its policy to hold fast to all helpful methods of the old boards, the United Christian Missionary Society has continued the observance of this day. And why? Now that the work of the woman's board is merged into the work of the United Society, a society of both men and women, is it not superfluous to have a separate day called Woman's Day?

If, in those other years, the sole purpose of the day had been to emphasize the mission work formerly conducted by the Christian Woman's Board of Missions, or, even if the one purpose at present was to stress the missionary and benevolent work of the United Society, it would be inappropriate to use the designation, Woman's Day. The observance does include all of that, and more.

The distinctive feature that truly characterized the work as a woman's board, aside from the administration management by women, was something apart from its ministry for mission fields and institutions. Its work along that line was not unlike the work of other boards. The difference came in the fundamental undergirding of the work by an organizational, educational, inspirational, spiritual, practical force made possibly by the binding together of the womanhood of the churches in auxiliary relationships. This was the best asset of the Christian Woman's Board of Missions and was the greatest contribution of that board to the United Christian Missionary Society. The relationship of our auxiliary societies to the United Christian Missionary Society is exactly the same as was sustained to the woman's board, and needs recognition and cultivation in the same way. Though the scope of its operation is broadened, the real woman's work is unchanged in principle.

An outstanding feature of woman's work is its educational program and the practical training it gives for securing systematic and intelligent response. One purpose of the local woman's missionary society is to help make and foster a missionary spirit in the church, based on missionary knowledge. Our churches need to know about the problems of the work and the story of the victories that come as the Kingdom of God steadily pushes forward through tremendous obstacles; they need to recognize the opportunity for women to dedicate to this work their own type of Christian ministry.

The earnest, intelligent observance of Woman's Day will help enlist the unreached women of the churches and stir to greater zeal those who are committed to this work; it will call attention to the responsibility for reaching the young people for mission service; it will emphasize the importance of missionary information; it will help to educate the churches in missions; it will inspire the churches to greater missionary activity.

Woman's Day is an inheritance and an opportunity rich in possibilities.

SUGGESTED ORDER OF SERVICE

Woman's Day, December 6, 1925

President of Missionary Society Presiding

Hymn: *Hail to the Brightness of Zion's Glad Morning*

Scripture: John 12:20-26

Prayer

Special Music

Address: Pastor or Visiting Speaker or Two fifteen minute talks on "Our Fields" and "Our Workers," or play *The Strong Tower*

Offering

Hymn: *The Morning Light is Breaking*

Benediction

Note: If the short talks are used, they should be given by two members of the woman's missionary society. See leaflets *Fields and Forces* and *High Points in Foreign Missions*. These leaflets can be secured from the United Christian Missionary Society. Communion and announcements should be in charge of pastor or church board.

Southern Christian Home, Atlanta, Georgia

A Glimpse of China

A Letter to the Women of the Church on Woman's Day from Their Absent Chief

By AFFRA B. ANDERSON

"WHAT is your impression of China?" A few hours after landing in Shanghai this question was asked and continues to be asked by almost every person I meet, foreign and Chinese. Everything is so strange, so different, so surprising, that my impressions fail to take form in words.

I spent two nights in Shanghai at the Missionary Home. What a blessing this home is to the missionaries and church folk who are passing through this great city!

A four-days trip up the Yangtse River on a slow boat to Kiukiang, a nine-mile ride in a Ford, then up the long rough mountain trail carried in a chair by four coolies for three hours brought us finally to the beautiful mountain resort of Kuling. Here for ten days we enjoyed the fellowship of missionaries and their families from different parts of China and representing many communions. September 8 we arrived in Nanking, which is the center for our missionary work in China.

Ching, a member of South Gate Church, Nanking. She is 80 years old, becoming a Christian at the age of 70. Notice her bound feet

The following day I attended the woman's prayer meeting at the South Gate Church. The pastor and his helpers had planned an informal reception which was held in a room near the church, one side of which was all open. I was given the seat of honor and introduced. The long string of firecrackers, tied to a small tree a few feet from where I was seated, was lighted. For several minutes it sounded like the Fourth of July in the States. Short talks followed and were interpreted.

The Chinese church service is very interesting and helpful. The men enter one door and occupy the seats on one side. The women enter another door and are seated on the other side of the church. Women take the offering and pass the emblems at the Lord's Supper to the women, while the men are served by men. It is good to see many young people attending the service. After passing throngs of people on the narrow, dirty streets it is encouraging to attend a church service and see the transforming power of the gospel on the lives of these people.

How depressing it is to see human beings the beasts of burden and to realize that their daily earnings are but a few cents; how repulsive to see little children whose heads are covered with sores; how pitiful to see the homes of the poor with dirt floors and absolutely no conveniences; how nauseating to see the foods cooked on the streets, meat exposed all day to the dust, dirt, flies, chickens, cats and dogs. There is no water system or sewers except in the more foreign cities.

In spite of the depressing environment and the inconveniences of living, the missionaries are a happy group and how considerate the church at home should be of them!

Politically China is yet in a turmoil, but some day she will find herself and under Christian leadership become a power for good in the world. May the church with her men and wealth not fail China at this time.

Cleveland Christian Orphanage, Ohio

The Dangers in a United Missionary Society

By FRED W. WOLFF

Pastor of Christian Church, Monticello, Indiana

CONFRONTED by the task of world evangelism, and realizing that it could never be accomplished by spontaneous individual action, our people began as early as 1849 to organize themselves for effective action. This first society was called the American Christian Missionary Society. With a divine audacity it took the world as its field. But as the difficulties of the task began to show themselves, it was seen that more organizations, with specialized functions, were needed. In course of time, six different branches came into existence, equipped to carry out six different phases of the work, each added one making possible a wider service.

But there is one thing better than an organization that can do a certain piece of work, and that is a simpler organization equipped to do the same piece of work. Whether it be made of men or metals, the less complicated the machine the less friction there will be, less expense of operation, less lost motion, and less power expended per unit of accomplishment.

Quite a while ago there were farseeing souls who saw the need of the union of these six agencies—who saw that some of the time, energy and money needed to operate these six machines could be saved for better uses if they were combined into one.

This union was finally effected after a long period of discussion in which every phase of the work was brought out for examination and every one given a chance to express his views.

The United Christian Missionary Society has taken over the work, and assumed the obligations of the American Christian Missionary Society, the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, the Board of Church Extension, the National Benevolent Association and the Board of Ministerial Relief.

The United Society represents the best judgment of farseeing Christian statesmen. It is the ripe fruit of years of open discussion. It is the expression of the wishes of the vast majority of Disciples of Christ. Being separate members, we coordinated ourselves in a more effective body of Christ, that his wishes might be more completely fulfilled.

One might say, "There is too much centralization here. Too much power is vested in a few people. Putting large powers in the hands of a few human beings is a dangerous thing to do."

And that is very true. There *is* danger here; but it is the inevitable danger unavoidably attached to every great enterprise that involves a large number of people. No great thing was ever attempted without danger, for such attempts involve the agency of fallible human beings, and they are always liable to error.

Shall we then attempt no great things for Christ till we have a perfect instrument for doing so, an instrument in which there is no possibility of danger? If so, we shall never attempt.

Danger lies inherently in the propagation of the gospel. Whenever you engage a pastor, you run the risk of doing the local church an injury; that pastor may prostitute his holy office and bring harm to the church because of the crime of its leader.

Whenever you send a missionary to the foreign field, you run the risk of sending one who will waste his time there and do nothing of the work for which he was sent.

Whenever you persuade a man to unite with the church, you run the risk of doing the church an injury; that man may forsake his vows, disgrace his calling, and bring upon the church the scorn and ridicule of the world. Danger is inherent in the propagation of the gospel. But the possibility that power given to a few may go to their heads and make autocrats of them is not a fraction so weighty as the certainty that we shall get little or nothing done if we give authority to no one.

Cleveland Christian Orphanage, Ohio

IN the course of a year, a thousand problems connected with the world task present themselves for solution. What shall be done with them? Shall no action be taken till every man and woman of the whole world-brotherhood has been consulted and his opinion obtained?

Moreover, who is in the best position to give intelligent answer to these thousand questions? Surely, it is the comparatively few men and women who have given a whole lifetime to a specialized study of such problems; who know all the possibilities latent in a given situation; who have had many chances to observe similar situations and see how they worked out. These are not infallible. They make mistakes. But, surely, one who has had such advantages is less liable to error than the average pastor or layman.

When I vote for a president of the United States, I vote to put enormous power into the hands of one man. I do that knowing the danger that great power may go to the man's head and make an autocrat of him. Nevertheless, I want to have a president at the head of these United States.

When I vote for him, I believe him to be the most capable man available for the task. When problems come up (questions which I have not had the experience to qualify me to answer), I want him to know how to go about getting an intelligent answer in the shortest possible time. Then, having such solution, I want him to have power to put it into action at once.

When questions of national or international policy come up, I want the president and departmental heads of government to do for me what I have neither the time nor the previous experience that would qualify me to do—namely, get all the facts and boil the possible issues down to concise statements; then lay such plain alternatives before me in non-technical terms. In any complicated question, getting the pertinent facts and boiling them down to concise issues is the part that requires much knowledge and much time.

When a case is to come before judge and jury for trial, it may take the various lawyers several weeks or months to get all the facts and condense them to plain statements. Having spent so much time and thought, they may need but a few hours to present the facts when the case comes to trial. And the jury, having the case thus simplified, may be able to come to a decision in thirty minutes.

When I have money or talent to invest for the best interests of the kingdom and do not know just where and how it could be best invested, I want to be affiliated with a missionary society of which the leaders will do for me in this problem what the president and cabinet officers do for me in national matters, and lawyers do for me in civil matters. I want well informed missionary statesmen to put before me the concise issues of the case, then let me come to my own conclusions as to where I shall put my money or other talents.

I do not expect them to be infallible in their judgment. In any individual case they may be wrong. But, until I have given the matter as much time and study as they have, I would expect my own judgment to have an even greater possibility of error.

In addition to the possibility of mistakes in judgment, a missionary officer may be faithless at heart. But that is a possibility from which we can never escape in any kind of organized social life. If one believes that concerted action is better than individual initiative, when he votes for such organization he necessarily votes for leaders of the same. He will vote for those whom he thinks can be trusted; and if a leader prove faithless to the trust, one can take steps to unseat him at the next election, or impeach him before that time.

A united missionary society saves both time and money. For many complicated questions will arise, questions which call for the combined judgment of every experienced mind. When such questions come up, they not only concern the interests of the kingdom, they concern me and my money and the thing I want my money to accomplish. That being the case, I do not want the parties to such necessary conference to waste time on the slow process of writing letters; nor do I want them to have to buy tickets for hundreds of miles of travel every time they need to confer. I want them to be all in one place where they can transact business with no loss of time or money.

Florida Christian Home, Jacksonville

I expect there will be some overhead expense. I do not suppose that millions of investment and hundreds of workmen scattered over the face of the whole world can all be handled without any expense. All I ask is that such overhead shall be as small as possible; and I believe that it will be thus minimized by having all our branches organized into one compact group, located in one building.

We have noted the possible danger in such centralization. It is no greater than is inherent in every democracy. The heads of our federal government have large powers. They must have them if they are to accomplish anything. A federal government is otherwise impossible. Yet I believe that to vest such powers in the personal heads of a United States of America is better than to have disunited communities. It costs money to maintain a united missionary society. The same is true of the federal government in Washington. Missionary officers may make mistakes; so also may government officers. Democracy has its dangers, *but it gets something done.*

"Truth is not simply to be believed with the mind; it is to be woven into character and illustrated by all our words and acts."

Recruiting for Christian Service Two Thousand Years Ago

THE essential element in personal magnetism is a consuming sincerity—an overwhelming faith in the importance of the work one has to do. * * * * This blazing conviction was the first and greatest element in the success of Jesus. The second was his wonderful power to pick men, and to recognize hidden capacities in them. It must have amazed Nicodemus when he learned the names of the twelve whom the young teacher had chosen to be his associates. What a list! Not a single well-known person on it. A haphazard collection of fishermen and small-town business men, and one tax collector—a member of the most hated element in the community. What a crowd!

Nowhere is there such a startling example of executive success as the way in which that organization was brought together. Take the tax collector, Matthew, as the most striking instance. His occupation carried a heavy weight of social ostracism, but it was profitable. He was probably well-to-do, according to the simple standards of the neighborhood; certainly he was a busy man and not subject to impulsive action. His addition to the group of disciples is told in a single sentence:

"And *as Jesus passed by,* he called Matthew."

Amazing. No argument; no pleading. A smaller leader would have been compelled to set up the advantages of the opportunity. "Of course you are doing well where you are and making money," he might have said. "I can't offer you as much as you are getting; in fact, you may have some difficulty in making ends meet. But I think we are going to have an interesting time and shall probably accomplish a big work." Such a conversation would have been met with Matthew's reply that he would "have to think it over," and the world would never have heard his name.

There was no such trifling with Jesus. *As he passed by* he called Matthew. No executive in the world can read that sentence without acknowledging that here indeed is the Master.

He had the born leader's gift for seeing powers in men of which they themselves were often almost unconscious . * * * *

—From Chapter One of *The Man Nobody Knows* by Bruce Barton. Published by Bobbs-Merrill Company, Indianapolis.

Florida Christian Home, Jacksonville

The New Mexican Christian Church at San Antonio. Dedicated September 27

"For a Wide Door Stands Open"

By C. C. DOBSON

Superintendent Mexican Evangelistic Work

For a wide door stands open before me which demands great efforts and we have many opponents.—1 Corinthians 16:9. *Weymouth.*

I AM sure that if the Apostle Paul were here at the present time he would repeat the foregoing words. For when one gets a glimpse of the Mexican situation as it is in our country today he can truly say that a wide door stands before us "which demands great efforts." It is a door which cannot be closed. It is a door that is ever widening with its opportunities and its calls.

There always has been perhaps a more or less close relation between our country and that of Mexico. This we can understand when we reflect upon the historical relations between the two countries, and the geographical position of the two. And each day this relationship becomes closer and closer. Today there are more than one million Mexican people who are an actual part of our great nation. They are playing a part in our industrial and agricultural life as never before, and within a few years they are going to play a large part in our political life, when the younger generation enjoys the privileges of legal citizenship in our land.

The conditions and needs of these people are just as various as the classes of people. The wealthy are living in ease and luxury, some are in moderate circumstances, but the vast majority are living in an almost unbelievable condition. Many are living in absolute poverty. The average Mexican home in Texas does not have over two rooms. These are built in the cheapest possible way, oftentimes from the tin taken from empty tin cans and with no floor except mother earth. The Mexican family is usually large and it is a common thing for them to take

Juliette Fowler Home for the Aged, Dallas, Texas

in their relatives and friends. The condition existing in the majority of the Mexican homes is not at all encouraging for the child to receive an education. Many of the parents do not see the need of education, they have not been used to the mass of people receiving any educational attention or privileges. They also face the problem of poverty, for the parent is too poor to provide means for the child and often the child must help make a living for the family. A greater barrier is the language question, which has to do directly with the advancement of the child. The Mexican boy or girl will enter school knowing very little English, or perhaps none at all. All of his school work is to be done in English. He speaks Spanish at home and upon the playground and street. What happens? He makes very little progress and often remains in the low grades until he is grown and then becomes discouraged and embarrassed. The consequence is that the vast majority of those who do go to school leave when in the low grades. Thus we are turning loose in our country young people by the thousands to be our future citizens, with no preparation, and with no understanding of the ideals of our nation. This presents to us a real and serious problem and one that needs our close attention and sympathy.

Where the Mexican congregation first worshiped in San Antonio. This structure served as a church building for five years

The physical condition of these people within our midst is a matter for our concern. Many of them never reach the physical goal that God intended for them. Many of the things that have already been said enter into the physical side of their lives, such as the over-crowded conditions, the poorly built houses and the undernourishing foods. These all have their effect upon the physical life and prevent the right kind of development. The dread disease of tuberculosis is prevalent and not many clinic days pass by at the Institute without a call for help from someone affected with this malady.

Many people ask: What is the religion of these people? The majority of them are members of the Roman Catholic church. Many of them however are merely nominal members, while others are very devout members of that church. They have been reared in superstition and ignorance knowing practically nothing of the living Lord and Savior. Yes, it is true they are full of prejudices, but with the love of God in the hearts and lives of his workers these may be overcome.

It has been twenty-one years since the Disciples of Christ began working among the Mexican people in Texas. Started by the American Christian Missionary Society, in 1908 the Christian Woman's Board of Missions took over the work in San Antonio and reorganized the church with a membership of fourteen and a Sunday school with an enrollment of fifteen. The services were held in a rented building near the center of the city. The workers here and the American pastors of the city felt the need of a broader work being done among the Mexican people

Northwestern Christian Home, Walla Walla, Washington

and made an appeal to the Christian Woman's Board of Missions to open up an institutional type of work. This building was erected and has been serving the people of the community since 1913.

The Mexican Christian Institute has been a God-sent blessing to the weary people of the community, and not only has it served this immediate community but its influence has reached far out into surrounding country. It has ministered to the physical health needs of these people through the clinic. Its kindergarten and classes have helped them educationally. The social hours, clubs, afternoon classes with boys and girls from the public schools, along with the playground, have had a part in helping the boys and girls and older ones to better understand life and to appreciate companionship. The day nursery is serving the mothers and children of the community. Thus we see the part that the Institute has been playing; that we have been going to Bethesda with Jesus to minister to the lame, the halt, the blind and the deaf. We have been breaking down great barriers, destroying the prejudices of the people, helping them to understand our purpose within their midst.

Today we are facing a bright future for our Mexican work, perhaps brighter than ever before. The time is here for the church to take its place of leadership and no longer be merely a department of our institutional work.

For many years the Mexican congregation in San Antonio has been looking forward to the time when it would have a real church building in which to worship God. They have worshiped in small rented houses and in the Institute building, but now they have a beautiful temple in which to come close to God. Because of the blessings of God through the Christian women of Texas in their Golden Jubilee celebration we have a beautiful church building.

On Sunday, March 29, we broke the ground on the lot just one block from the Institute building. From that time on there has been a keen interest in the part of all our people in San Antonio, both the Mexicans and Americans, in watching the development of the building. On June 7 the corner stones were laid. This was even a greater service than the first.

On September 27 the beautiful $40,000 church building was dedicated. The services were largely attended. The morning service for the Mexican people was conducted in the Spanish language and the afternoon service for the Americans was conducted in the English language. At the latter service, our local churches in San Antonio were represented by large delegations. Dr. Hugh McLellan gave the address and raised the money needed to complete paying for the furnishings. The people from all of the churches responded liberally and the entire amount needed, which was $1,550, was secured.

The church work in San Antonio is moving along in a fine way and the future for it is very bright indeed. During the month of April more than 2,200 people attended our church services, in May more than 2,100. These figures are merely given that they may help you to realize the "wide door that is open before us." With the new church building and with a definite church program there will be even a greater development in the future. For here we are in a city of some 80,000 Spanish speaking people, and in a community of nearly 20,000 for us to serve.

We have a splendid church in Robstown, Texas. Under the efficient leadership and consecration of Jose M. Cueva, who has been there for eight years, we have built up a good congregation. They have been carrying on the church and its activities and also a small kindergarten and other activities. We are the only Protestant body working in that town and community.

In Lockhart, Texas, there is a splendid work being conducted by Mrs. Bertha Lohr and our Mexican pastor and his wife. In many ways this is the strongest congregation that we have at the present time.

What is being done in these places can be duplicated time and again if we but had the money and helpers. And what greater door could we want opened to us than this one, in our own land where people by the thousands are without Christ and are coming to us in such large numbers each year, coming with their superstitions, prejudices and ignorance. Let us arise and look upon the field that is already white unto the harvest and enter in through the door that is already open wide to us.

Christian Old People's Home, Jacksonville, Illinois

Advancing in the Philippines

By ANTOLIANO B. INES

Antoliano B. Ines, Christian Filipino leader who has contributed largely to the advancement of Christianity in that land

Now I know it is impossible to get any adequate conception of the foreign work until one has seen it and lived for a time with the missionaries. People asked me bluntly, "Are missions worth while? Are there adequate returns for all the life and money expended? Is the influence of Christianity really being felt in those lands?"—James M. Philputt, in March WORLD CALL.

THE above questions would certainly touch the feeling of any man whose land is being Christianized. Those questions I desire to answer regarding the northern provinces of Luzon where the Disciples of Christ are working. The Mission is a few years older than I am so that I can't tell of the early toil of the first missionaries. My later contact with them and my experiences in the fields supply me with materials for this article.

Religious Conditions of the Fields Found by the Missionaries

My town is distinguished for her miraculous wooden saint. During the reign of Spain a wooden image in the likeness of Jesus was believed to be floating in the sea and men brought this statue to the Roman Catholic Church. The circumstances of the finding of this statue, helped by the emphasis of the priest, created an ardent belief among the people that it does miraculous things. Hundreds of people from miles away make a pilgrimage to my town and give large amounts of money to this statue. Three years ago the bishop of the Catholic Church collected more than three thousand pesos in one afternoon. In every town they make similar religious offerings. Three hundred years the Catholic faith has reigned in the hearts of the natives.

First Sight of a Missionary

One day with two other little boys I was eating sugar cane in front of my house. A white man approached us and asked a foot length of the sugar cane and ate it as we did. Through boyish contact he won our interest and began teaching us the life of Jesus. This was W. H. Hanna, a missionary of the Foreign Christian Missionary Society, now pastor of Knoxville Christian Church, Pittsburgh, Pennsylvania. He stayed a long time in these provinces and accomplished many things for the Lord. His main station was in Vigan. He passed by six towns to reach my town. There were no automobiles as we have nowadays. Slow moving wagons pulled by carabaos, cows and horses were the only means of transportation. By these means he visited all the towns in his district frequently. He also reached villages of the Tinguians in the mountains. I found out that some of these people were his converts and ready to cooperate with me when I was sent to work with them. In the lowlands as well as in the mountains he stayed for a time and held services for them. His winning, friendly tact brought many peo-

Massie Christian Home, Long Beach, California

ple to hear him preach. He was brave and courageous in his task. He talked to people personally and this personal contact brought marvelous fruitage in his work. I know nothing else that contributed more to the success of his early work than this.

Personal Evangelism

He produced his preachers from the early converts and, though without any theological schooling, they are the first to be mentioned who are showing remarkable results in the fields even today. At our Ilocano joint convention held in Bangued, Abra, April, 1924, we adopted a resolution paying tribute to him. We also set aside money to erect a memorial to his splendid work in those provinces.

Area of the Fields

From the early days of the Philippine Mission until the year 1922 the faith of our brotherhood could be preached to any part of the Islands. The results of the work of our early missionaries appear throughout the entire provinces of Northern Luzon and some in Manila and the near-by provinces. The Presbyterian Mission has gone to the Visayan Islands and the Methodist and the United Brethren Missions work in the Central Provinces of Luzon. The fields of the Methodist Mission and our fields were adjusted. As these Protestant bodies are working for the same purpose, a joint convention was held in Vigan in 1922, to bring a better unity and understanding in the fields. At this convention plans were made for a change in the fields and later adjustments were made. The result was that our missionaries left the province of Cagayan and our churches in the southern part of Ilocos Sur. The Methodists left the province of Abra. This arrangement limited the area of the fields and we have the provinces of Ilocos Norte, half of Ilocos Sur and Abra. The mountain provinces are populated by non-Christian tribes and our Mission is planning to send workers to these people. In Christmas of 1923 Paul Kennedy and Miss Vera Adamson, with some native workers, made a toilsome journey in these mountains to survey the fields.

These changes in the fields lessened the budget of each Mission but did not change the faith of those brethren. Our people in the Cagayan province stood firmly in their faith and have called one of our seminary graduates to lead them in the work. The same thing is being done by some of the Methodists who don't like to join with us. In the southern part of Ilocos Sur we have five churches. They are the Itnegs, the same as the people Miss Vera Adamson wrote about in May WORLD CALL. By the power of God, through the services of the missionaries, many of them were converted. It is a great accomplishment to have these people believe in God. Some believe in the sun as their god. They are yet in the primitive stage of civilization. Few could read and write. Our workers taught them hymns and the Scriptures by memory.

Training of Workers

About fifteen years ago there were several young men who entered the Bible College in Vigan. Some of them completed their courses in the Theological Seminary in Manila. A couple of them are now in active work. The college was not operated for a time, until in 1921 A. G. Saunders opened it with two high school students. These two did not continue their Bible work, yet their names opened the new era of the college. The missionaries put forth their efforts to find some men who would concentrate their lives in the work. The next year the college succeeded with twelve attendants. In 1923 the boys were transferred to Laoag and their school combined with the girls' school, the Christian Training School. Only five of the attendants of 1922 continued in Laoag. The rest followed other ambitions. Some new boys entered and the school had thirteen boys and about twice as many girls. It is well organized with a president and able faculty. Some of us were sent to preach some miles away. Thus we had opportunity to practice our homiletical knowledge. We must remember that the boys are entirely supported by the Mission. Last year half of the boys continued their high school studies and some went abroad. There are hopeful signs as well as discouraging results but we hope that those who have once given their lives for the work may again see their responsibility to their people.

Emily E. Flinn Home, Marion, Indiana

The rules of the school admit men who have completed their first year in high school. But even this attainment is not sufficient to meet the demands of the future. Youths of higher education are now the great need of our churches. They even want an English speaking preacher. No one of us who have been in training could preach in the English language. The only graduate of 1923 was stationed in Vigan where the church is composed mostly of high school students and he seemed to hesitate even to lead the Christian Endeavor society in English. This church wanted English services so the missionary does the preaching. If the pastor could handle both services the missionary could go to other churches and work for them.

Summer Bible Institutes

One of the best methods in preparing youths for Christian service is the summer Bible institutes. Back in 1914 I attended the first institute of which I knew. We were fifteen students of the primary grade. Our classes were conducted in the dialect as we could not well understand the English language. Mr. and Mrs. D. C. McCallum were the missionaries in charge. At the close of the institute I was baptized with three others by Dr. Kline of our Christian hospital in Vigan. Of these students in that early institute three have decided to give their lives to the ministry. One is a Bible woman, a graduate of our Training School, and the only Bible woman that made a long, successful record in the work. She is now working in Abra under the supervision of Pablo Bringas, a graduate of Drake Bible College.

For a time the institute was not heard of, until Mrs. Herbert Swanson reopened it. Each year the attendance increased and was composed mostly of high school students. Classes are conducted in English, which is a great help to us in itself. Some of the attendants have been ardent Catholics but after the institute they are often converted and take great interest in all the church work. After they have completed the course, diplomas with golden seals are awarded by Secretary Ryan of the Sunday schools of the Islands. The diploma seems to inspire them in their work. What they do after the institute proves the value of this summer school. I sent seven students from my station last year to this institute. Before they went nobody dared to teach a Sunday school class. When they returned every one asked for a class to teach. I then organized a Sunday school army and each group was led by one of them. They spent the whole Sunday afternoon teaching people in every part of the town. Each group tried to have the best report and so competition moved them to show a real spirit in the work. This is one of the outstanding and fruitful tasks our women missionaries are doing.

Self-Support

One of the weaknesses of our native churches is our empty treasury. At least three churches are trying to support their own pastors. The church of Vigan could not entirely support their pastor without the aid of the missionaries. The church of Sinait, which is one of the oldest churches and claims no help from the Mission, pays its pastor fifteen pesos ($7.50) a month. This salary is not sufficient for his living. He is devoting three days in the week to the church work and the rest for his living. This church has about seventy active members. A pledge of one peso each month by each of the members would raise a sufficient salary for the pastor to devote all his time to his ministerial task. I know that the members could give this amount. We have only the church of Laoag that gives sufficient pay for its pastor. The rest of the churches are depending on the Mission fund. I have worked in a church with two pesos as the highest collection in a month. This financial weakness of our native churches means a continuous cry to the foreign missions fund.

The Future Churches

The Filipinos as a nation claim their immediate independence. We send yearly to America commissioners to ask for that self-government. The American people look at our financial conditions and regret our desires. Whether we are able to govern ourselves or not, this example will show us the immediate solution of self-support in our Philippine churches. We have produced already good politicians who can lead us in our government. Without them there could be no appeal at all for independence. Efficient native leaders is the lack of our churches. We have Pablo Bringas who is able to handle the work without the missionaries. More like him will solve all our weaknesses. We lack this type of worker who can make the members believe that the church is composed by them and each individual is himself the church and that the church will fail in its activity without his support. The natives can give enough if they understand the value of their giving and why they give. Our present native workers hesitate even to preach about the support of the church because they think that if they do they are asking an increase in their salaries. Better trained workers will solve the problem of attendance at the church services. When Mr. Bringas began his work in Bangued, an old lady of his church stood before a convention and said, "The church of Bangued is fortunate enough to have a trained pastor, whom we love, believe and trust." When he took the pulpit the strayed members awakened from their sleeping faith. Let there be this urgent need and the native churches will have their independence before the Philippines as a nation. Our organizations will never fail when we have in the fields men of that kind. And let there be in the Philippines some natives who have truly consecrated their lives to the ministry, and our American missionaries will be sent to other non-Christian nations. I agree with the opinion of Mr. Saunders when he wrote in March issue of WORLD CALL, "Yet there is probably no more urgent need in this field at the present time than that of securing consecrated and efficient men for this work. And the prospects are that the need for strong men is going to be much greater in a few years than at present. Facts like these make the educational work one of great importance." The survey of the fields is now in progress. We hope that the Mission sees this need, and finds ways by which it can train native workers for the work of tomorrow.

The Greatest of These

By EDGAR DeWITT JONES

Part of the Oklahoma City Convention Sermon, given Sunday Morning, October 11.

IS anything too hard for love? Can love tame the tongue? The Scriptures call the tongue a "fire," a "deadly poison," a "restless evil," a "sword." Love and love alone can smother that fire, find an antidote for that poison, overcome that evil and sheath that sword. It was the code of an old Kentuckian I once knew that no gentleman would ever discuss in public a woman's character or a man's finances. A thoroughly Christian code this!

The fine art of living together amiably and with a decent regard for the rights of others is a vexatious issue of our day. But love can find the way out. To love greatly is to rise above silly prejudices and unreasoning partisanships. Why should "one smell of garlic put a whole army of Christians to flight?" Why should a foreign accent or alien brogue of themselves arouse suspicion or engender dislike? Why should a fancied yellow peril, or any peril, real or fancied, stampede the Senate of a Christian republic into a gratuitous insult of a sister nation? These things are childish. They do not belong in the mature life of Christian manhood where love reigns. They are of the earth, earthy. They misrepresent Christ and hinder his cause.

Perhaps our day above others needs to know Henry Drummond and his type of Christianity. For the brilliant Scotch scholar and evangelist was also a scientist and much of his life was devoted to harmonizing scientific and religious truths. He was a Christian evolutionist, holding fast to Christ, His unique Sonship and the power of a victorious life in him. And such a Christian! One dark night an old workingman sought Drummond out near the midnight hour and asked him to come to the bedside of his dying wife. Said the old man, "She canna see ye, she canna talk to ye, but she would like to hae a breath of ye aboot her before she dees." Fitting it was that this radiant disciple of our Lord should give to the interpretation of this passage of the Bible the best of his scholarly life, the very flower of his genius.

John W. McGarvey is one of the illustrious names in the history of the Disciples of Christ. As president of the College of the Bible, preacher and teacher of the Word, he wrought nobly and well. All over the land are scattered the men he trained for the Christian ministry, his "boys," as he loved to call them. There was something about this man bigger and better than anything he ever said or wrote and the same can be said of every great and good man. He never wore his heart upon his sleeve for daws to peck at, and the period of controversy in which he flourished accounts perhaps for the impression that he was stern, austere, even harsh. He was none of these, and the love of the man often expressed itself in unexpected kindnesses, revealing a tender heart.

Twenty years ago or thereabouts, President McGarvey carried on a correspondence in the columns of the *Christian Standard* with R. C. Cave of St. Louis. The two men differed widely on theological questions and the President took the brilliant Virginian to task for some of his doctrinal positions. Yet on the whole, the spirit of the controversy was amiable, and I took notice that President McGarvey began each of the published letters with "Dear Brother Cave." Impressed by this largeness of spirit I wrote him expressing pleasure on account of the brotherly salutation. President McGarvey replied promptly and one sentence he used is the reason for this allusion today. "My personal estimate of R. C. Cave," he wrote, "is such that I could not reply to him more severely than I did. I called him brother, knowing that if I missed him in Christ, I'd hit him in Adam." Now there is humor here, and there is more. There is love and the spirit of Jesus. So it is that love outlasts logic and constrained to tenderness a defender of the faith who never asked quarter and often struck like a sledge hammer.

ARCHIBALD McLEAN! What memories that bless and burn are stirred by the mention of his name. How we miss that quaint, great figure in our conventions, the benign countenance, the crown of graying hair, the quick nervous gesture, the well-known voice. In 1910 we were fellow-passengers on board the Caledonia bound for the World's Missionary Conference at Edinburgh. I was with a party of friends from Illinois, and in the first cabin. He was traveling alone, and in the second cabin. By that arbitrary rule of the ship he could not come to me though I could go to him. I remember how unhappy I was over the situation. Here was a distinguished leader, one of the greatest authorities on missions in the world traveling in second cabin, while over in the more aristocratic section of the ship were the missionary leaders of other communions, some of them appearing at the evening meal in dinner coats. I used to cross over the "great gulf" and enjoy long talks with A. McLean, and I let him know how I felt about the inequality of things on board that ship. I recall one afternoon when sky and sea were serenely beautiful and we stood at the stern of the ship watching the wake of the vessel and the endless play of light and color on that mystic pathway which seemed to reach to the horizon's rim. I said it was a shame for us to be in the first cabin while he was in the second. One of those seraphic smiles illumined his face. He patted me on the shoulder affectionately and explained, "There are women in your party and they deserve the best on board. I have nobody but myself. Besides," and an exquisite tenderness came into his voice, "besides, you know we send our missionaries second cabin. I am not better than our missionaries. I am not as good." It was just like A. McLean to say that. Long before, he had learned to count others better than him-

self. As the young president of Bethany College at a time when that institution was very poor, this man blacked the boots of Robert E. Speer when that able leader was the honored guest of the college. Love transfigured A. McLean's life.

W. F. Richardson was a prince of our Israel. There are many of us who regarded him as the best all-round man of our ministry—preacher, pastor, administrator, friend. And it was the love of his life, the simplicity and sincerity of it, that made W. F. Richardson the heroic soul he was. To look upon his calm face or into his clear gray eyes was not to suspect the battles he had fought, the difficulties overcome. He overcame because the new commandment was the rule of his life, because he loved wisely and well, because he was just, generous and true.

One of the besetting sins of the ministry is envy. If a preacher has a little nature his ministry will be marred because of jealousy. Envy was one of the sins that crucified our Lord. It takes a strong man, especially if he be a man of prominence in the affairs of his communion, to rise above and put under his feet the temptation to lord it over his brethren. A minister's relation to his fellow ministers is revealing, always. F. B. Meyer once said that it was one thing for him to pray for G. Campbell Morgan's success when he was in America, but another and more difficult thing to pray for Dr. Morgan's ministry when he took a church in London just across the street from his own. In this connection I recall an incident of the Louisville convention in 1912. It was Sunday morning and in the dining room of a hotel a group of delegates were deciding what preacher they would hear. Some were going one place, some another. W. F. Richardson was present and somebody asked him whom he expected to hear. "I am going to hear Burris Jenkins," he announced. "I want especially to hear him." Now remember that these two ministers resided in the same city, and that Dr. Jenkins was building up a most conspicuous church and that many members from Dr. Richardson's downtown congregation were taking letters to the Linwood Boulevard Church. Few things test a minister more severely. It is not easy to say, "He must increase, but I must decrease." Some of us never do learn to say that. W. F. Richardson exemplified this grace to the fullest, and in his long ministry at Kansas City, with two contemporaries known far and wide for their preaching genius, no breath of jealousy ever clouded the mirror of his radiant life. He loved greatly and to the end.

Gone are these three great hearts, and we do not think of them as of the land of sunset and evening star, but of sunrise and golden day. They wrought well, but the best of all is that they loved.

I NEVER understood the havoc that war psychology wreaks on the child mind until there happened in my own family an incident that opened wide my eyes. It occurred shortly after our country had entered the great war, everywhere the uniform was in evidence, the flag was flying, and the air vibrant with martial music.

At such a stirring time two of our children came home from school, a girl of eleven and a boy of nine. They waited upon me after the fashion of a committee. "Father," they said, "we want that German flag." For a few seconds I was puzzled, then I remembered that seven years before, I had brought back from Europe eleven flags, and among others, the German colors. I was not sure that I could lay my hands on the flags, and so informed the children, but nothing would do but that those flags be found, and right away. After a brief search, I found the flags and brought the German banner to the boy and girl. The girl took it, and with her brother wheeled around and left the room at once. I watched them curiously as they went out of the house, their faces set and unsmiling. They marched around the house and halted in the back yard. There the little girl tore that German flag into strips and broke the flagstaff into many pieces. Next, the boy struck a match, set fire to the crumpled cloth and broken pieces of wood, then he dug out a shallow grave, pushed the ashes into it, covered it up, and both stamped on the spot. As I watched those children I saw that their cheeks were red and their eyes flashing. They were learning to hate. They had been captured by the spirit of war.

SUPPOSE that for a time we lived in the atmosphere of the thirteenth chapter of First Corinthians. Just what would that mean? It would mean that Protestants would take for granted the sincerity and loyalty of devout Catholics; it would mean that Catholics would assume that good Protestants are equals before God, and say so publicly; it would mean that no Fundamentalist would bear false witness against a Modernist and that no Modernist would impugn the motives of a Fundamentalist; it would mean that the Christians in one nation would trust the Christians of other nations and that the bonds of brotherhood would bind the nations of the earth in a peace pact that never could be scrapped; it would mean—but stay—if we continue in this strain, musing of love and its supremacy, it may lead us into such an abandon of self and such a venturesomeness of spirit as possessed Henry Ward Beecher when at the close of a sermon that lifted his hearers to the third heaven, he exclaimed, "When I come up before the Eternal Judge and say, all aglow: 'My Lord and my God' will he turn to me and say, 'You did not come up the right road. Go down.' I, to the face of Jehovah, will stand and say: 'God, I won't go to hell. I will go to heaven. I love Thee. Now, damn me if thou canst. I love Thee!' And God shall say, and the heavens flame with double and triple rainbows, and echo with joy: 'Dost thou love? Enter in and be forever blessed.'" "But now abideth faith, hope, love, these three; and the greatest of these is love."

"Here is a little creed,
Enough for all the roads we go.
In love is all the law we need,
In Christ is all the God we know."

Piling bundles of rice to dry; a process in the harvesting

Harvest Time in Japan

By W. R. WARREN

Notes on a journey through the northern part of Hondo, the main island of the Japanese Empire, and the southern portion of Hokkaido, the large island to the north of Hondo.

AT the close of the summer conference period in Karuizawa we spent a month visiting our own and other missionary stations and a few of the historic and scenic points of Japan. The railroad, interurban and street car service everywhere was excellent, and amply supplemented by jinrikishas and taxicabs. After all that has been said about the overcrowding of population in Japan and the limited extent of its territory, it is a revelation to find what long distances stretch between the principal cities of the Empire, and the large use made of sleeping cars and limited trains. Everywhere we found the intensively cultivated rice fields taking on the golden hues of harvest time and the heads bending down under the weight of a record yield. In parts of the country the actual cutting was in progress, while in the south it was the second crop that was ripening. All of this is a parable of Christianity in Japan.

By going directly to Nikko we saw immediately the most magnificent monuments of Japan's feudal days. These are gorgeous temples and shrines erected in honor of the first and third of the long line of shoguns or dictators who ruled the land for three hundred years while the successive emperors were worshiped as divinities but exercised little power in the government. (The rest of the shoguns were buried in Tokyo.) The natural setting of mountains and streams and forests, reverently cherished and artistically developed throughout the centuries, affords the chief attraction of Nikko today. Especially famous are the avenues of towering cryptomeria trees, one of which stretches twenty miles toward Tokyo. It is said that when the three hundred daimios, the feudal lords of Japan, were bringing their contributions of materials, labor and money for the erection of the shrine of Ieyasu, the first shogun, one of them humbly expressed his regret that his poverty prevented his bringing any of the things requisitioned. As a poor substitute he undertook to plant some trees. His selection of the cryptomeria, the Japanese rival of our Pacific Coast firs and redwoods, was so wise, and the planting so artistic and extensive that his gift now excels any of those that provided the fourteen million dollars and the fifteen thousand men who toiled twelve years in the rearing and adorning of the temple.

Altogether different was the situation which we found in Sapporo, the capital of Hokkaido. Three-fourths of the photographs taken in this city and island could be passed off easily as made in Canada or some part of the United States. The development here has been principally within the last fifty years and largely under American leadership. Even yet great stretches of the country are unoccupied. Quick as the Japanese have been to adopt Western ways in many things, in others, as the construction of their houses, for instance, without provision for heating in cold weather, they have held fast to the customs of their tropical ancestors. It has been hard to get them to colonize Hokkaido while they have swarmed into Formosa and Hawaii.

In Sapporo we found a Presbyterian girls' school of 300 students and self-supporting churches of Congregationalists, Presbyterians, Methodists, Anglicans and Independents. Among the fine Christian leaders who received us with the utmost cordiality were the venerable John Batchelor, the greatest living authority on the Ainus, aborigines whose numbers have dwindled to fifteen thousand, and Dr. Shosuke Sato, president of the Hokkaido Imperial University. In 1876 the Japanese government got Dr. William S. Clark, president of the Massachusetts Agricultural College, to spend eight months in Sapporo to establish a college as nearly like his own as the conditions in Hokkaido would permit. While doing this Dr. Clark organized and gave special instruction in Christianity to a dozen of the most promising students who became known as the Hokkaido Band. Most of these grew into stalwart national and Christian leaders of distinction. Among them were Dr. Sato and Dr. Nitobe, the

Model of present and prospective buildings of twenty-four acre campus, Woman's Christian College, Tokyo

latter internationally known as one of the associate secretaries of the League of Nations and the first president of the Woman's Christian College of Tokyo.

In Hokkaido we saw two examples of the processes by which these islands were formed, an active volcano and some boiling hot springs. We saw a village of five hundred Ainus, part of whom make their living by exhibiting themselves and their primitive thatched homes to visitors while the rest subsist by fishing. Many of them have become Christians of a sort. As they are admitted to the Anglican church they must all have new names out of the Bible, and it is no small task to find names which can be easily put into their speech. At one time Dr. Batchelor, who is noted for his ready wit, came prepared to christen twelve candidates, but found fourteen ready for the rite. As the service proceeded he racked his brain for suitable and unused Bible names and concluded by calling the last two "Meso" and "Potamia." The trip to Hokkaido furnished many illustrations of Japanese courtesy. At a railroad station some of our party looked in vain for hot water with which to make tea. At the next stop a boy came running with a teakettle full and boiling!

Real and reflected beauty of Japan: a temple at Kyoto

As was fitting, the first of our own mission stations visited was Akita, where Mr. and Mrs. Charles E. Garst and Mr. and Mrs. George T. Smith, the first missionaries of the Disciples of Christ in Japan began their labors forty-two years ago. Mr. and Mrs. J. B. Hunter and Jack, aged one and a half years, Miss Akayama, the Bible woman, and the beloved cook, Sugawara San, who has officiated in this mission home for its successive occupants ever since it was built, received us most graciously. The McCalls are at home on furlough, Miss Trout is just returning from America and Miss Lehman got back from her vacation for the opening of the kindergarten the day after we left. In the church are some influential citizens of Akita. The building sorely needs to give way to the new one provided for by the Golden Jubilee, but the excellence of the location is attested, among other evidences, by the new post office in process of erection on the adjoining lot. Of course we made a special pilgrimage to the graves of Josephine W. Smith and her infant child and of Merritt and Robert McCall. Not without price is the gospel planted in any land, we are fully realizing.

At Akita there was another change in the personnel of our party. From Karuizawa Miss Bertha F. Clawson, with over twenty years of missionary service in Japan to her credit, conducted Miss Alma Evelyn Moore, secretary of the Kansas Woman's Missionary Society, Mr. and Mrs. C. W. Vissering, new missionaries en route to India, and Mrs. Warren and me through Nikko. There Alexander Paul, oriental secretary of the United Christian Missionary Society, W. H. Erskine of Osaka, head of Christy Institute and author of a highly commended new book on Japanese religious customs, joined us. After all of us had enjoyed together the picturesque mountain road to Lake Chuzenji and a glorious moonlight night on the lake, Miss Clawson and the Visserings returned to Karuizawa. After the Hokkaido trip Mr. Imamura, formerly secretary of the National Sunday School Association of Japan and now dean of the Margaret K. Long Girls' School, Tokyo, took Mr. Erskine's place as our interpreter, while Mr. Paul went through the Japan stations on survey work.

Allowing Miss Moore and Mrs. Warren another day in Akita, Mr. Imamura and I turned aside to Tsuruoka where Pastor Sheirai and Miss Murai, the special evangelistic worker, had brought together half a hundred souls for a Monday night service. It is a number of years since a missionary has been located here and the church is thriving under the leadership of its home-grown minister. In the meeting was Mr. Kurotaki, a member of Count Sakai's family who is supporting himself in Christian service, another sign of the harvest time.

Three things will ever make memorable our stop at Sendai, another point where our missionaries have left the prosecution of the work entirely in the hands of Japanese workers. First was the apostolic earnestness of the congregation in its weekly prayer meeting while the pastor, Yokoyama San, was absent. Second was the flourishing character of the schools for boys and girls conducted by the missionaries of the Reformed and Baptist churches. Third was a marvelous day in a short side trip to Matsushima, one of the three chief scenic glories of Japan.

Mr. and Mrs. K. C. Hendricks, Margaret and Paul and Miss Miyo Kyotuska, Bible woman, helped us to get the utmost possible out of our two days in Fukushima.

Ainu Man and Woman at Sharioi, Hokkaido, Japan

Only about 15,000 of these aborigines survive; 427 of them in this village. Most of them make their living by fishing but these by showing themselves and their hut to tourists who have to pay them for every look and for posing for photographs. She is the original "bobbed-hair bandit." Her upper lip and the corners of her mouth are tattooed to represent an up-curving mustache.

And then we came into Tokyo. Here was assembled the annual convention of the Churches of Christ in Japan, fifty-one men and women, including both Japanese and missionaries. It was a live gathering, earnest to the point of storminess. But how else can we expect to advance from harvest time to the planting and growing of the second crop? Of that and of some other things old and new in Japan I hope to tell next month.

Island and shrine near the shore of Matsushima, one of the three chief scenic glories of Japan

So We "Come Rejoicing, Bringing in the Sheaves"

By JESSE M. BADER

The substance of an address given at the International Convention of the Disciples of Christ in Oklahoma City on Wednesday morning, October 7. This session of the convention marked the close of the five-year evangelistic program to "Win the Million" new members.

THE Oklahoma City convention marked the climax and the close of the five-year evangelistic program to "Win the Million." This program was launched at the St. Louis convention in 1920. All our world fields were to be included. The gross gains were to be counted. Our great brotherhood had talked in terms of millions in money to be secured in five years, during the Men and Millions campaign, but never before had the brotherhood set for itself a definite evangelistic program to win a million souls to Christ in a given period. We have always been an evangelistic people. From the days of Barton W. Stone and Cane Ridge, Kentucky, until now we have had a passion for evangelism, but until 1920 we had never gone at it together on a great challenging united program.

This last year of the five has been our best. There were two incentives to make it so. First, because it was the last year in the program and, second, because it was the year for the celebration of the Diamond Jubilee anniversary of our first and oldest missionary organization, the American Christian Missionary Society. It was organized seventy-five years ago with Alexander Campbell as its first president. He held this office continuously until his death in 1866. How better could we have celebrated this anniversary than by a great evangelistic ingathering. To help in this celebration during the year, the American Society trustees designated a gift of $25,000 to be used by the United Society in the employment of special evangelists. Twelve were employed, some for the full year and others for part time. They were called the "Diamond Jubilee Evangelists." During the year they have held 102 meetings, added 1,896 to the churches, organized nine new churches, sold $704.88 worth of missionary books and organized four woman's missionary societies.

Three outstanding things should be noted as characterizing this special evangelistic five-year period.

United Action

A people who preach unity should practice it. Evangelism is something at which all could work. Here was common ground. While some among us may differ as to evangelistic methods, yet none differ on the thing itself, for evangelism is not a method, it is a spirit. Many believe strongly that this great evangelistic crusade has helped to unify us and hold us together. We have been busy at the primary task of the church during this period of theological debate in the religious world. Like Nehemiah of old, we have stayed on the wall laying stone, while Sanballat has invited us into the Plains of Ono for a discussion. The best reply to an invitation to useless debate is "the ring of the trowel on the walls of Zion."

The local churches responded enthusiastically. Within hundreds of congregations, personal workers were trained and set to work at soul winning; revivals were held; pre-Easter programs were conducted; evangelistic rallies were held.

Pastors have given themselves in a most enthusiastic way to this holy task. Perhaps there has never been a generation of pastors who have put forth more evangelistic effort in a like period of time than the pastors who serve the present brotherhood.

Our evangelists and singers have made a great contribution to the total results. Their spirit has been excellent, their work effective, their cooperation superb.

The missionaries on our ten mission fields have won the admiration of us all. During this last year there were 4,090 baptisms. During the five-year period, the reports show a total of 17,116 baptisms and a net gain of 12,438, which makes the present membership on the foreign fields 33,388. It is interesting to note that for this last year the per cent net gain on the foreign fields was 12.2 per cent and in the home field 5.8 per cent.

The state secretaries and the state societies have cooperated to the fullest. Theirs has been a very definite contribution to the total results. Reports from one-half of the states show that the forces employed by the state missionary societies had 23,670 additions to the churches.

The National Evangelistic Association, the colleges, the United Society secretaries and field forces, and the brotherhood papers have all had a vital, definite share in the promotion and the results. What has been accomplished has not been due to the work of one person or a group of persons, but the whole brotherhood working together.

The song of the reapers has been heard everywhere as the reapers have "come rejoicing, bringing in the sheaves."

The Splendid Growth

The "Win the Million" program grew out of the 1920 pre-Easter "Each One Win One" campaign. There have been six of these nation-wide crusades with the following results:

Year	Additions	Average per Church
1920	50,518	26
1921	64,057	28
1922	64,945	29
1923	66,089	27
1924	97,019	37
1925	98,943	34

These figures represent the reports of less than three thousand churches each year, from January to Easter Sunday. Last Easter Sunday was the greatest single day for evangelism our people have ever experienced.

The Year Book for 1918-1919 shows a loss of 59,743 in membership. The Year Book for 1919-20 shows a loss of 5,096. But, beginning with the first year of the five, there has been a steady net increase, as follows:

Membership Net Gain for United States and Canada

Year	Net Gain	Per cent Net Gain
1920-21	32,944	2.7%
1921-22	33,335	2.0%
1922-23	68,572	5.2%
1923-24	47,954	3.5%
1924-25	83,894	5.8%
Total	266,699	

Membership Net Gain for All World Fields

Year	Net Gain	Per cent Net Gain
1920-21	34,568	2.7%
1921-22	33,065	2.5%
1922-23	72,951	5.2%
1923-24	53,066	3.5%
1924-25	93,755	6.1%
Total	287,405	

It is interesting to note that in the third and fourth years we led all the religious bodies of America, both Catholic and Protestant, in our per cent of net gain. The figures for this last year are not available from the other religious bodies—hence the comparison for this fifth and last year is impossible here.

It is worthy of note that during the five-year period, Indiana has led all the states in total additions with 84,346; Missouri is second, with 77,725; Kentucky is third, with 69,847; Illinois is fourth, with 69,123; and Ohio fifth, with 67,527.

We come now to a consideration of the grand totals on the net and gross increases.

The net increase for the United States and Canada during the five years is 265,699, which gives us a present membership at home of 1,443,778. The gross increase for the United States and Canada for the five years is 527,233 baptisms, and 351,357 otherwise, making a total of 878,590 additions. It should be stated just here that these gross figures were obtained from the churches during the five years. However, where it was impossible to get reports from a few pastors, conservative estimates were made. No year of the five were reports received from more than 5,800 of our 9,000 churches.

The world grand totals show a net gain on all fields of 284,255 and a gross gain of 912,956. This gross gain represents 700 additions each day of the year for the five-year period, or thirty per hour. Our present world membership as will be given in the new Year Book is 1,530,068.

The Spiritual Value

The church saves herself by saving others. We are saved to serve, and we serve best when we are saving. A great spiritual enrichment has come to every member, every preacher and every church in the brotherhood.

Think of the spiritual forces resident in all these lives reached by the church. Among them are many children and young people who are to be the leaders and workers of tomorrow. Among them are many men and women, who are to turn about, like an Andrew, to win others, and who are also to serve in building the Kingdom of God upon earth.

The Disciples of Christ have a great evangelistic work to do. We must not rest upon our laurels. Millions of the world for whom Christ died are yet unreached, untaught and unwon. We must push on in our evangelism.

A Plea for Tolerance

Extracts from Omaha Address of President Calvin Coolidge

IF we are to have that harmony and tranquility, that union of spirit which is the foundation of real national genius and national progress, we must all realize that there are true Americans who did not happen to be born in our section of the country, who do not attend our place of religious worship, who are not of our racial stock, or who are not proficient in our language. If we are to create on this continent a free republic and an enlightened civilization that will be capable of reflecting the true greatness and glory of mankind, it will be necessary to regard these differences as accidental and unessential. We shall have to look beyond the outward manifestations of race and creed. Divine Providence has not bestowed upon any race a monopoly of patriotism and character.

* * *

The same principles that it is necessary to apply to the attitude of mind among our own people it is also necessary to apply to the attitude of mind among the different nations. * * * * The generally expresesd desire of "America first" cannot be criticized. It is a perfectly correct aspiration for our people to cherish. But the problem which we have to solve is how to make America first. It cannot be done by the cultivation of national bigotry, arrogance or selfishness. Hatreds, jealousies and suspicions will not be productive of any benefits in this direction.

We can only make America first in the true sense which that means by cultivating a spirit of friendship and good will, by the exercise of the virtues of patience and forbearance, by being "plenteous in mercy," and through progress at home and helpfulness abroad standing as an example of real service to humanity.

Fighting Yaws, A Mission Service

By G. J. P. BARGER

From Harvard University, where his brilliant scholarship won him a certificate of excellence in medicine, Dr. G. J. P. Barger ten years ago turned his back on the glamour of the world's acclaim and went into the interior of Africa. Fighting yaws is only one phase of his ceaseless crusade there against ignorance and sin, the success of which cannot be gauged in terms of the world's measuring rod.

—G. J. P. Barger.

Yaws; the whole body of an adult or of a child may be covered with ulcers like this

AWAY down at the bottom of the scale of vegetable life, among the microorganisms called bacteria, is a group named Spironema. Here are two relatives, Spironema pallidum and Spironema pertenue, slender, corkscrew-like organisms having many resemblances. Both live only in the human body, preying upon it; both cause diseases which are transmitted directly from person to person by contact; both multiply rapidly in the human body and cause much the same series of tissue changes and symptoms; both attack old and young alike; and finally, both microorganisms are killed by the same method of treatment. The more striking differences between these two Spironema are that S. pallidum causes a disease, syphilis, prevailing the world over, one which has a bad social reputation, and which may be congenitally acquired; whereas, S. pertenue causes a disease, yaws, prevailing only in the tropics, one which is in a higher class socially, and which is not known to be congenitally acquired.

Yaws occurs extensively all over tropical Africa, including the Disciples of Christ mission field, though there are no accurate figures as to its prevalence. Its ravages are almost unbelievable except on visual or photographic evidence. It is one of the diseases causing much human inefficiency, and is partly responsible for the Congo native's undeserved reputation for laziness.

We treated a few cases of yaws during the years 1916 to 1919 with such dribbles of neosalvarsan as were obtainable in war time and in the period of adjustment following. On our return to Africa in 1920, we found that neosalvarsan's reputation had grown considerably, and that many people with yaws were applying for the aid of this drug.

Though so isolated from the source of supply that four to seven months are required to obtain neosalvarsan, we gradually minimized this obstacle through improved financing and shipping arrangements. The hospital facilities were much improved, so that more patients could be cared for. The cumbersome technic of earlier days gave place to a much simplified method of administering neosalvarsan, so that it became possible, in 1924, for a single native assistant to give in one morning five times as many injections of this preparation as could be given by the doctor and an assistant in the same time in 1919. When Monieka first passed the thousand mark in the number of neosalvarsan injections, we thought that that was an achievement. But in 1924 Lotumbe medical service gave 2,641 injections, Bolenge, 3,009, and Monieka, 4,083, and a sufficient number were given at Mondombe to make a

—G. J. P. Barger.

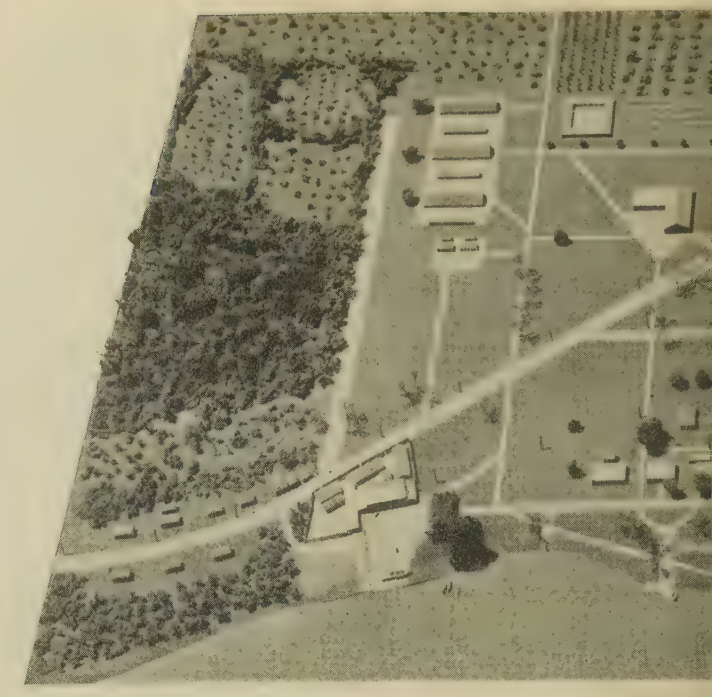
An Ibinzi family camped on the hospital beach, Bolenge, while several members of the family received treatment. Congo River in the background. The Barger children stand with the group

total approximating ten thousand injections of neosalvarsan for yaws and syphilis, in this one year, given by one mission through its medical services.

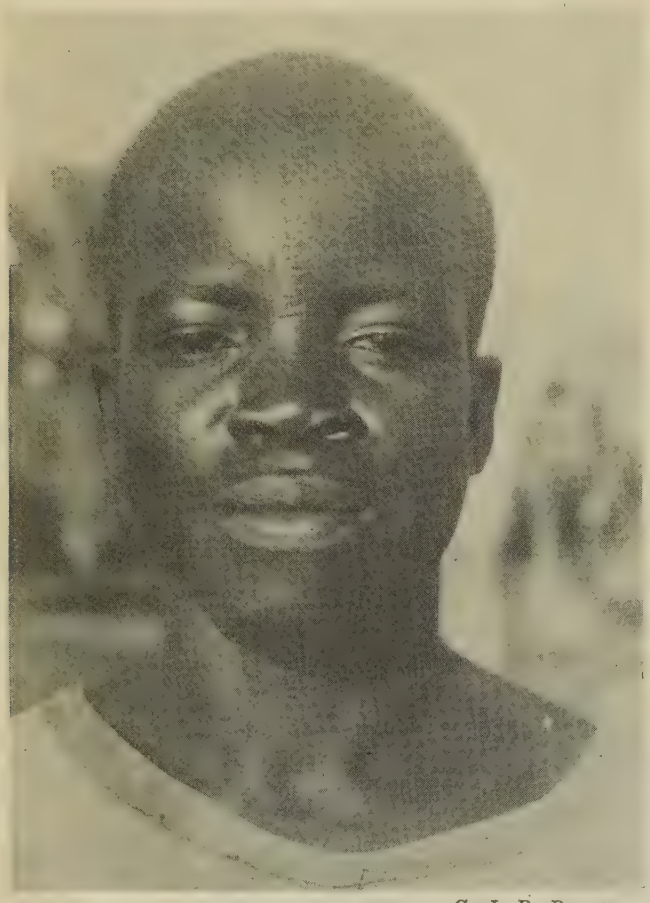
The year 1925 promises to have a greater record. Reductions in the cost of the drug have been granted, customs charges have been removed, purchasing arrangements have been perfected, hospital facilities have been further improved, more medical assistants have been trained to do this work, the free treatment of all children has become possible, and a great extension of this work was planned on itinerations through the native villages.

So striking are the results of the treatment of yaws by neosalvarsan that each patient goes back home and sends in his relatives and friends. Even to us, hardened to remarkable things, the immediate results of neosalvarsan in these diseases look little short of miraculous. Some of our leading authorities in tropical medicine consider that from one to six graded injections of neosalvarsan will effect a complete cure of yaws, the earlier cases often giving way before a single dose. One of our mission boys, who had about the worst case of yaws I have seen, was treated in 1918 by two injections, and up to February, 1925, he had had no return of the disease.

Our stations are constantly taxed to care for the people coming for treatment. One venerable Ngombe brought to Bolenge twenty-seven members of his family for treatment. From the Ngiri and Ubangi, from Lac Ntumba and beyond, from up the Congo, the Ikelemba, and the Juapa rivers, and from the forests back of our station, the people come to Bolenge. One sees in this human stream a panorama of Congo life. The little medallions or cloth squares suspended about the neck mark the Catholic adherent. The raw heathen is seen with his body and head covered with red camwood powder and palm oil. The pompom dress from Bokatola and the grass skirt of the Ibinza, are conspicuous in the groups. From the breech cloth to the well-kept European clothes, all stages of dress are seen in the same group. The eccentrically braided beard, the high, fantastically decorated hat of the Nkum, the leopard's teeth necklace, the fly broom, or the state chieftain's medal—these signs, when they appear among the suppliants for aid, entitle their bearers to prior attention. Infants in arms, however, take the ranking place. Down on the hospital beach there has been now for months a camp of Ibinza people, with continually changing occupants, as one after another is treated and goes on.



With the placid waters of the Congo River in the foreground plane view of the station. It is a picture of the model of the City Convention. It is correct to the minutest detail. The hosp i



—G. J. P. Barger.

Yo, one of the medical assistants at Bolenge. He is one of two boys spending most of their working day at the microscope searching for the trypanosomes of sleeping sickness. Yo is one of the first colony boys at Bolenge enrolled for a three-year course

In the days when we were limited in our facilities for this neosalvarsan service, or when the supply of drug was low, there was always a scramble, among this mass of humanity, to be the lucky ones to be treated, without having to wait, perhaps an impossible number of days, for the next chance at treatment. The doctor or nurse whose duty it is to face this crowd, to record their condition, to take their small mite of literally "filthy lucre," and whose duty it is to treat them, or see to it that each one is properly treated by the medical assistants, finds it not so easy always to keep in mind that they are human. There is constant need of the soft pedal on one's own emotional reactions, for in these crowds one has experiences to meet for which he never had training at home.

These folk, appealing for help, have no idea of the relative importance of their symptoms. In their igno-

uction of Bolenge Station, Africa, could easily pass for an air-irection of Dr. G. J. P. Barger and exhibited at the Oklahoma Barger speaks in the accompanying article is the group of build-ght.

rance and superstition the slightest unusual pain, even though it be only from an overworked muscle, may cause the greatest alarm. A medical worker must be wide-awake on each individual case to differentiate the fear-sick and the malingerer from the really ill; and the serious case from the trifling ailment. The numbers coming, and the varied languages spoken, make careful work difficult. At Bolenge, in 1924, we averaged throughout the year, not counting Sundays, one hundred patients daily, or over thirty-one thousand in the year. We wonder if those at home who are making possible this work realize the value of their gifts.

How to dodge microbes as they are thrown at him in thousands of droplets, as the patients go by, so that he to whom they all look for physical aid may not himself become a victim to the numerous and various micro-enemies, is a vital part of the doctor's problem. At Bolenge, in the new hospital made possible by groups in Louisville, Kentucky, and Chicago, Illinois, a glass plate, hung at the front of the consultation desk, maintains watchful guard over the doctor as he talks to each patient face to face. Sit a few minutes in the doctor's seat and watch the procession go by: ulcers, skin diseases, venereal diseases, tuberculosis, leprosy, colds, whooping cough, measles, chicken pox, smallpox, yaws, sleeping sickness, dysenteries, worm infections, malaria. One never knows what next he is to face.

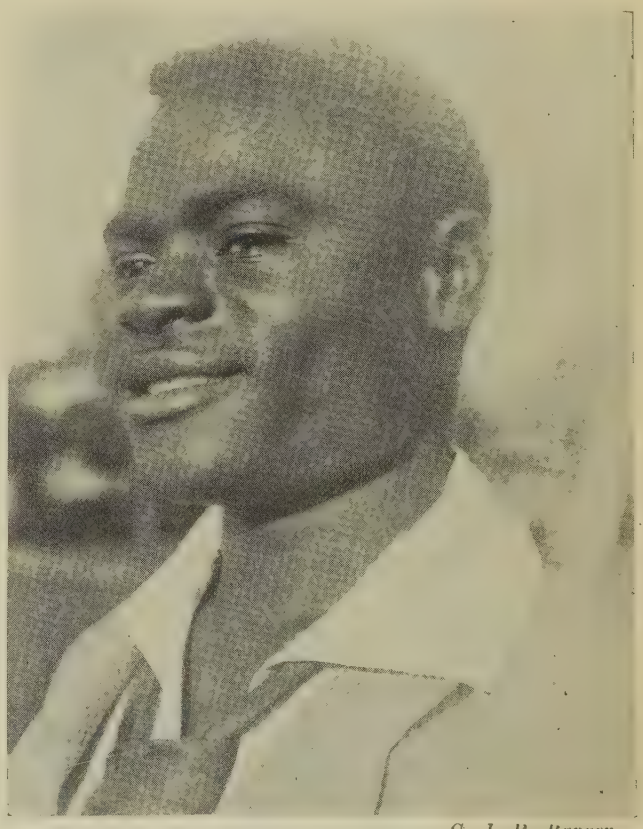
Besides infectious discharges insect pests must also be guarded against. Screens about the ulcer and operating rooms, and in all the wards, protect against flies and mosquitoes, tormentors, as well as disease vectors. Fleas and lice, jigger fleas and mites, are brought in by scores of patients. Plenty of other insect tormentors abound all about us, and tax our ingenuity in defending ourselves against them and their ravages on our food and clothing, and even on our houses.

Because tribal bonds and aversion for other tribes is strong, the missionaries aim to have one or more representatives of every tribe of the Bolenge field enrolled among the hospital assistants. We want to insure that everyone may find a friend in the Bolenge hospital, where we seek earnestly to avoid any differences in character of service regardless of race, creed, or station in life.

The doctor finds his most important post to be in the reception room of the hospital. The native patients are quite satisfied, once they have had their condition considered by the doctor himself, to receive the actual treatment at the hands of native assistants, for whose work proper facilities have been provided.

The work of treatment at Bolenge is departmentalized, and two or more boys are assigned to each department. By teaching the native helpers one line of treatment at a time, and supervising their work until the right way of doing a thing is fixed as a habit, they become fairly good technicians. Among the assistants, some win excellent reputations of their own through kindly treatment and helpful service in times of need.

Only a relatively small number, however, of those who need medical care, are able to come the long journey on foot or in canoe to Bolenge. A service which we are conducting to meet this need, and which will be widely extended in the days to come, is that of carrying the treatment to the native villages. At present, native medical assistants are sent out with every missionary who itiner-



—G. J. P. Barger.

Wanjola, medical assistant at Bolenge. A few years ago he was a difficult case, so pugilistic as to fight at the slightest excuse. Now he is the best all round assistant at the hospital, serving representatives of all tribes in the kindest fashion

ates, the boys being supplied with equipment necessary to administer these intravenous injections en route. Treatments run from one to two hundred on each trip.

The government, with the missions cooperating, has inaugurated the plan of establishing native medical assistants, after suitable training, in the central villages with the chiefs, to serve all villages of the *chefferie*. Lotumbe, of our own mission, has also been making definite efforts in this direction.

For this itinerant service, and for treatment at the hospitals, we have been making a small charge to cover the cost of the service. This practice has promoted confidence and good will among our own constituency to a much larger degree than has efforts to render service free. This plan must be followed so long as we are limited to the treatment only of those who come to us requesting service. But when it becomes possible to treat yaws, or any other of the extensively prevailing diseases, on a large scale, so that there is hope of reaching practically every case and of virtually wiping out the disease it must be done free of charge to the natives, otherwise the vital thing in such campaigns, reaching every case, could not be accomplished. Such large scale work can be done most effectively under the guidance of one or a group having already a substantial reputation among the people for honest treatment.

The numbers coming to the hospital of their own volition is some indication as to whether the doctor's reputation is good or bad. A good reputation, being built up piece by piece, and requiring constant care to maintain, is a great prize; it is a necessity to effective, enduring work. The hospital, and every other department of mission activity, must not rest, satisfied with being merely a service unit. By becoming also a center of education it not only greatly enlarges its efficiency as a service unit, but it thereby sets in motion self-operating, life-improving forces. Our most fruitful work will, of course, be with the colonies of boys and girls who remain with us over a period of years. By means of models, demonstrations, pictures and projects, they are guided into paths of healthful and intelligent living. But much useful instruction and favorable intellectual bents may be imparted to the larger group with whom we may have but one or two contacts if, in addition to the individual service rendered each, we can present, by means of lantern slide pictures, some of the important things all ought to know in regard to health, and in regard to dodging or fighting disease. It is essential that such educational work go hand in hand with any large effort to eliminate one disease or another. Such educational work is effective also as a means of displacing the obstacles which superstitions oppose to the entrance of truth.

Federal Council Issues Strong Statement on Prohibition

THE administrative committee of the Federal Council of Churches, after considering its policy on prohibition, in the light of the recent report of its research department, issued October 31 a full statement of its position. This declaration was made because of misinterpretations of the spirit and point of view of the report in certain quarters.

The statement made by the administrative committee of the Federal Council reaffirms its unequivocal support of national prohibition and declares that there is "nothing in the report of the research department to justify any modification whatever of the position previously taken by the Council on the prohibition issue. The administrative committee also urges all Christian people to regard the report as a trumpet call to a more vigorous support of prohibition. The statement in part is as follows:

First of all, the committee would emphasize its unequivocal support of national prohibition, as expressed in many public utterances and reaffirmed by the quadrennial session of the whole Council in Atlanta last December. We declare our strong conviction that the policy of prohibition is the deliberately and permanently established policy of this nation, that this policy has not failed, but on the contrary has already yielded results which fully justified its adoption, that the liquor traffic and the saloon must not come back again, and that the churches must set themselves with new purpose to see that prohibition is enforced by law and sustained by the national conscience.

The statement adopted by the Federal Council in December, 1924, as the authoritative expression of its attitude toward the prohibition amendment, declares that "the effect upon the physical, economic, social and moral life of the nation of the extraordinary effort of society to protect itself from the liquor traffic has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose to promote the general welfare. The present-day duty of the moral citizenship of the nation we believe to be:

"1. To magnify the value of the principle of total abstinence and the obligation upon the law-abiding citizens to practice the same;

"2. To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society;

"3. To urge local, state and federal governments to cooperate with increased vigor against the present organized resistance to the prohibition law until as adequate an enforcement of that law has been secured as of any other social legislation."

The administrative committee of the Federal Council has seen nothing in the report of the research department to justify any modification whatever of the position thus taken by the Council on the prohibition issue. The policy of national prohibition, as the report shows, was adopted by the American people by the overwhelming votes of their elected legislative assemblies. This policy has been reaffirmed by increasing majorities wherever it has been challenged.

We would remind those otherwise good citizens, who by their personal example and public utterances are lending countenance to those who violate their country's laws, of the reasons which led to the adoption of the Eighteenth Amendment. It rests upon three fundamental considerations: first, the belief that in dealing with gigantic social evils like disease or crime, individual liberty must be surrendered in the interest of effective social control; second, the belief that the liquor traffic is such an evil—a conviction which is gaining strength all over the world and which has recently found official expression in the report of the special Commission on Drink of the Universal Christian Conference on Life and Work at Stockholm; third, the experience gained by a generation of experiment with substitutes, which has led the advocates of temperance to conclude that only drastic federal action could bring about the eradication of the evils they were fighting. Prohibition was not a policy adopted hastily or without due consideration and it is not to be set aside merely because great difficulty or even temporary reverses are encountered in carrying it out.

It is our hope and confidence that the report of the research department on the prohibition situation, calling attention as it does to the real dangers with which we are confronted, will stir the churches to a renewed sense of their responsibility, not only for the enforcement of the prohibition law, but also for rallying the conscience of the nation to its support.

Christmas Community Week at Pendra Road

By WALTER G. MENZIES

FOR a rural church and Christian community such as we have here in Pendra Road, India, no small part of the church program is that of a Community Week. We have emphasized this the last four years during Christmas week. This we have done in the interest of the Christian community and of the surrounding villages as well. We must not forget that here in India, one of the great factors in moulding the thought and life of India's people is the Christian church, and the rural church is having a very large share in this process. I believe with all my heart that the future leaders in Indian thought and life are to be found in these rural communities.

Before entering into the account of the Community Week, it is only right for me to say that many of the matters mentioned herein would not have been possible had it not been for the thoughtfulness of Frank Hazelrigg and a number of his friends in Indianapolis, who through him became interested in the enterprise of making Community Week at Pendra Road worth while. His undertakings have been spontaneous and whole-hearted and very much of the credit of Community Week is due him.

The first great day of the Community Week was Thanksgiving Sunday, at which time white gifts for the King were brought. Every person in the community had a part in this service. Fathers, mothers and children—all were there to have a part in this great thanksgiving day. The church had been decorated for this occasion with beautiful foliage plants and it seemed impossible for anyone to come within the courts of God's house on that day and not feel like making a real white gift for the King of Kings. From the early morning hour thoughts of thanksgiving filled their hearts with praise and when the afternoon service opened it was a sight for joy. Here came the village farmers with their great baskets and sacks of grain on their heads and backs as an offering unto the Lord. When the hymn was sung, "Take My Life and Let It Be, Consecrated Lord to Thee," great streams of people marched down the church aisle to deposit there in the front of the pulpit their gifts. Some of the people that day gave from a day's wage to a full week's earnings. It was a service that brought inspiration to every heart. You do not wonder that we sang at the close of the day "Praise God From Whom All Blessings Flow." That thanksgiving day will always remain with us as an outstanding day at the beginning of our Community Week in 1924.

In the lovely arbor at the back part of the church ground enclosure, close to the school building, an outside audience chamber had been erected which was decorated with lovely foliage plants and festooned with leaves from the nearby jungles in celebration of Christian Village School Day on Monday. As the pupils of the Christian school were to be responsible for the program of the day, the children and masters in the school were responsible also for the decorations.

The program presented by Mrs. Menzies, manager of the school, introduced many new items in it concerning the birth of Christ. It was a real revelation to the parents in the Christian village as to what their own children could do with proper supervision and training. A beautiful and very skillful flag drill was gone through with, in which the children pledged their loyalty to their country and the school on bended knees.

The real purpose of these village Christian schools is to develop character and make worthy citizens of the kingdom of heaven and worthy citizens of this great empire in which their lot has been cast. We have some fine talent in this Christian school and in these young lives we see New India in the making. At the close of their program they received their annual treat of candy and to every child in the community,

—*W. G. Menzies.*

A Citron Pumpkin Shown at the Fair

even to those who as yet did not have their baby teeth, a sack of candy was given.

At the close of the entertainment the Christian school boys played a football match with boys of another village school, and the fact that the Christian village school won the match made all hearts in the village happy. There is a real village loyalty growing and developing here. This is the largest Christian village we now have in our Mission, there being a little over five hundred inhabitants. The enrollment in the Christian village school is now 150 and all of these are from Christian families except four.

Tuesday was Badaura School Day. Badaura is a village situated about two and a half miles from the Christian village. It is a very promising village and one that we hope to see produce some fine Christian fruit in the near future. It is a non-Christian village, in that the population is largely Hindu and Mohammedan, except the Christian headmaster and family who live in the village. The village is unique in that it produces everything in the way of village life commodities. The school masters, with Miss Franklin, rendered a very pleasing forenoon program as they sketched in life and song the story of the Babe of Bethlehem. It is quite an event to have Hindu and Mohammedan lads take an important part in the telling of the story of the Life of Christ and acting their parts in it. But these lads entered into it heartily and their illustrated songs and recitations formed the important part of the morning's program. Prizes, made possible by the friends in Indianapolis, were given to the pupils. This was by far the best program yet rendered by this village school and much credit is due the masters who, under Miss Franklin's supervision made it possible.

At the close of the school program the writer gathered all the men and scholars in the village together and we entered into their regular community sports, which is also held on this same day for this village. This has been held now for the past four years and it is most interesting to see how they have developed in their contests since that first village Sports Day. This is the day when the village "daddies" and some of their "mammies," also, forget their village dignity and aloofness. Their interest in games, sports and races has developed wonderfully since we began these events some years ago. "A merry heart doeth good like medicine" and with the laughter and merriment that took place on this occasion we are certain that the health of the village folks was good for some weeks to come, for there was no one that could witness these scenes and not smile out loud. It was a happy crowd we left in the village that afternoon at the close of the sports for they were all pleased with the outcome of the day's program.

On Wednesday was held the Christian Village Agricultural Fair. Four years ago the writer felt that it would be a wise undertaking, especially for our own Christian farmers in the village, to have a Christian village fair, in order to interest them in the raising of better cattle, to pay more attention to the selection of their seed grain, and to have something in the way of demonstrations that would be of real practical help. It was, first of all, through our friend and well-wisher in Indianapolis that this was made possible by the giving of prizes for the best stock and the best production of crops. The first fair far surpassed our expectations as a local affair for we had more than one hundred entries from our Christian village alone. The fame of the fair, even though small that year, spread throughout the district and the government official at the head of our district made a plea that it be opened to others in the district. The following year it was thrown open to all, with some items reserved for the Christians only. Last year there were no less than five hundred and thirty-five entries for all events. The ground in which the fair is held is a large plot adjoining the church compound. The entire arrangements are undertaken by the Christian community and while it calls for a good deal of planning, it is very gratifying to see the response made by our Christian men in the

village. You, at home, may talk of your "Rocky Ford cantaloupes," but we here will speak aloud of our "Pendra Road pumpkins," some of them weighing fifty pounds, a fine weight for India. Then we had those fine citron melons, some of them weighing twenty pounds. Last year gave us the greatest display of citron melons and pumpkins that we have ever yet had. Our commissioner said that in all his experience as a government official in India he had never seen such pumpkins as were displayed here last year. The judges were appointed from among our Hindu and Mohammedan friends, so that no one could feel that the Christian community was in any sense partial. After being shown around the fair grounds and the display of last year, the commissioner said, "Well, there are a lot of men in India today trying to get into the legislative assemblies who would never think of taking such interest in their own people as you are here manifesting today. If they would only interest themselves in the people in this way they would be rendering them, and their country as well, a worth while service." At the close of the day the people were assembled in the church where the prizes were distributed to the successful contestants.

The displays in the fair were of grains as raised in the district, such as rice, millet, oil seed, mustard seed. The live stock consisted of buffaloes, cows, calves, goats, chickens, and a show of turkeys. The primary schools of the district were invited to send in their best drawings and there were some very fine ones, most of them free-hand drawings, which were a credit to the schools from which they came. Some of the handicrafts of the villagers were very unique and one especially, a flower vase made of clay, made by one of the village potters. It was a thing of beauty as well as of art. There were some very fine embroidery articles done by the Indian women and these were rewarded according to their merit. Here I must say that through this agricultural fair our evangelists have now a fine point of contact with the people, for they have come to realize that the gospel that we preach touches their lives and calling on every side. Away in the interior our evangelists are received as their best friends and they feel that we are interested in them and that the message we have is for their spiritual, moral and physical well-being. The agricultural fair has been a wonderful help as an evangelizing agency.

Christmas Day was the great day in the community. It is a beautiful custom that the Indian Christians have of going around to the homes of the people early Christmas morning and singing their Christmas carols. It is evidence of the heartfelt joy they have experienced in the knowledge of the Christ. We had no words of censure even if they did come around to the bungalow and arouse us in the "wee sma' hours" of the morning, for we would not repress their over-abounding joy on this great day. The church bell rang at five o'clock. It was a cold morning for the thinly clad people of India to be ready for a church service, but men, women and children were in their places ready for this service. The church always looks its very best for Christmas and the Christians never fail, under the supervision of Mrs. Menzies, to make it just what it should be. Christmas hymns were sung and the writer gave a short message on the words "Behold I bring you good tidings of great joy." This was a challenge to all to make Christmas Day a day of joy and gladness for all. Prayers of thanksgiving were offered to God for his "Unspeakable Gift." From the two large Christmas trees at each side of the church pulpit gifts were distributed to those present. There were blankets for fathers and mothers, jackets for boys, skirts and blouses for girls, dresses for little girls, cloth for coats, both for boys and men, playthings and trinkets for the little children. It was a happy crowd that left the church that morning where they not only had worshiped their Lord and King, but where they had received tokens of love from those who loved them.

The nine o'clock service called every family to the church for worship. In this service we sought to find out where the Star of Bethlehem is leading us today. It was a call to loyalty, stewardship and consecration.

Outside the church the crowd of weary-worn souls had gathered. Here were the lepers, the blind, the halt and the maimed. These were the invited guests of the church in Pendra Road for Christmas morning. After a Christian hymn and a message concerning the coming of Christ into the world, these needy ones were given food and clothing. It was a motley crowd that had gathered that morning but it was a Christlike service that was rendered. Their expressions of thankfulness were so rich and free that the church felt more than repaid for all that it had done. One of our Christian men said, "After witnessing this scene this morning, I can never give less than the tenth of my income to the Lord and his work."

Friday was Community Sports' Day. This kind of a day is one of the real essentials in the healthy life of a village community in India, or elsewhere for that matter. There is nothing that drives dull care away and sends the red blood flowing through the veins like a good sports day in the community. The people need to know something of good, true, clean sports. Long before the appointed hour the Indian youngsters were out trying their staying powers and practicing for the coming events of the day. Races of all kinds were arranged for them; tug of war events, potato and spoon race, obstacle race and games and contests for all ages and sizes in the community. Here is a day when all formality is laid aside and all enter into the events heartily. This is no small day in the Christian Community week. It is a regular Sunday school picnic in more ways than one. Prizes are always provided for the successful contestants.

Saturday was Sanitorium Day. It has always been the custom since adopting the Community Week in Pendra Road to have a day for the sanitorium in which it may have the predominant part. On this day the patients of the sanitorium with the nursing staff put on a program for us and, be it said to their credit, it is always a program worth while. This last year one of the Christian girls was responsible for the entire program and right well did she acquit herself as a fine program builder. The inmates received quite an ovation at the close of the program. Coupled with the entertainment at the sanitorium I ought to say that it was also Community Visiting Day and many of the homes exchanged visits that day.

Certainly a Community Week would not be complete without a Decision Day for Christ. All that has gone before has been leading up to this day.

This was the last Sunday of the year and it was to be a great decision day for the community. The church building was packed and a great service was held and at the close the entire church marched to the village lake where twenty-one were baptized. This was a most fitting close to a great week and to the last Sunday school service of the year.

During the great Community Week we set aside a day for the "tying of the nuptial knot." Two young couples were to be married and it was interesting from the fact that these two young men were born in the village and this was the first time that a Christian marriage had taken place among the young people born in the village. The writer, who performed the ceremony for

—*W. G. Menzies.*

Part of the obstacle race under the carpet, Community Sports Day

these two young people sought to impress on them the fact that love and fidelity to each other was the real foundation and secret of a happy home and happy life. Such a service in the community as Marriage Day gives the missionary an opportunity of placing before the entire community the principles that ought to govern such sacred relationships.

At 9:30 A. M. on New Year's Day the church was packed to give thanks and praise to Him who had brought us to the entrance of another year. The message to our Indian comrades on this occasion was: Behold I set before you an open door—an open door of fellowship, prayer, service and communion.

As a church and community we pledged ourselves to enter the new year and carry forward the program of Christ for the uplift of men and women in this and other lands, to combat the evils that exist, to help in transforming the lives of men by bringing them to Christ and making effective the forces for good for the upbuilding of the kingdom on earth and in helping to make the Empire of India an empire for Christ.

At the close of this service all went out to the arbor at the back part of the church to partake of the community dinner, which had been prepared for all. From nine o'clock the night before the committee of men had worked to get ready this great community dinner, for it is no small task to get a dinner ready for a community.

Perhaps the sentiment of the entire morning is best expressed in the words of the one who said "I feel like a new man" after he had attended the service.

"As Oft as Ye Eat of this Bread"

By S. H. BARTLETT

IT was a humble little communion service held in a very humble, native one-room hut in Jamaica. We went to it one Wednesday afternoon, Mrs. Bartlett, Miss Adine Sowley, our Duke Street Bible woman; Miss Cordelia Mattis, familiarly known as "Miss Cuddie," one of our district visitors, a poor woman but faithful as the day is long, and I. It was held for a poor, sick, shut-in, a member of the church, deprived of the services of the Lord's house and hungry for them. As we went in there was a welcome smile on the face of the sufferer and she struggled a bit and sat up on the side of the bed. Her bare feet resting upon the humble floor showed the marks of many miles of walking along the rough paths of life. The furnishings were humble indeed. Some of us sat on boxes. The emblems were prepared and familiar texts of Scripture read and appropriate words spoken. Familiar songs were sung. The prayers offered that day were very tender and very loving for that soul hungry for fellowship with Christ. I wish you could have seen the rapt look of joy on that wrinkled, black face as she received the bit of bread and the sip of wine, the emblems of Christ's suffering. The service was not without its decorations. Through the open door a thrifty mango tree was seen, laden with pendant, half-grown fruit. Over the fence near by was a lignumvitae tree with one branch full of bright blue blossoms among the green leaves and another branch with the flaming orange seeds in the background of green. In the breezes from the Caribbean, not far away to the south, that kept the room refreshingly cool, though the sun beat with tropical heat without, long, graceful banana leaves waved. Brilliant colored foliage, red, yellow and green of crotons and aurelias, nodded to us along the paths and tropical flowers peeped at us here and there.

Many contributed to this service. We went to it in the little mission Ford. The bread Miss Sowley brought was made from American or Canadian wheat. The wine was a small bottle of Welch's grape juice given by a Catholic grocer who refused pay when I incidentally mentioned that it was for a communion service for a poor, sick woman. The service used was sent me by the Englewood Avenue Church, Chicago, a pastor's set with six cups. We hold many such services and always feel sure of the presence of God.

Half Way Tree, Jamaica.

—*S. H. Bartlett.*

P. H. Moss, Mrs. S. H. Bartlett, Mr. and Mrs. L. M. Matson and Jean Marie, taken at Lois Villa, Jamaica

Home-Coming in Congo

By Herbert Smith

AGAIN we are on the banks of the mighty Congo. As I write I am sitting on the porch of one of the Bolenge homes. The Congo flows before me.

The trip from America was a fine one. The weather was good all the way and neither of the children were sea sick. July is a good time to come down the west coast of Africa, as it is cool and the entrance into lower Congo, through Matadi, is made best at this time of the year. The new missionaries, the Havens family, suffered no inconveniences at all in coming into the tropics at this time of the year.

It was a happy crowd that welcomed us at the beach at Bolenge. The native Christians came carrying the flag of the colony and without any leadership they started, into a fine swinging song. It took our fellow passengers on the boat quite by surprise. They had never heard the natives sing except in the wierd song of the forest village.

We are sorry to find some of the missionaries starting home because of sickness. In fact we met them on the river boat but as the two boats were not close together we could not recognize them. The furloughs of these missionaries were due but we were sorry that the end of the term finds them sick.

The native pastor, Mark Njoji, came to welcome us and to inquire about the missionaries at home, especially Dr. and Mrs. Dye. He insists that I preach on Sunday, so now for a hunt for Lonkundo again. Some of the words we think we know seem to hide when they are needed. But that does not worry an African audience even if it does the speaker, they will be glad to give the word that you have forgotten if you give them a chance.

New Field Worker

JOSEPH D. BOYD, who has recently been called into the religious education work of the United Christian Missionary Society as superintendent of the southwest district, is qualified in a very special way for that work. He has an educational basis which is always important. He has the A. B. and M. A. degrees from the State University of Oregon and the B. D. from Eugene Bible University. Aside from this his experience in the northwest as pastor has demonstrated his ability as a Sunday school worker. One of the most outstanding pieces of work done in the city of Portland, Oregon, is that done by him as city missionary.

Mr. Boyd is a clear thinker, an exceptionally strong public speaker, a close student and one of the most untiring workers I have ever known. He is loyal to our great plea and preaches it with power. We congratulate the United Society on their choice and Mr. Boyd on his splendid opportunity.

E. V. STIVERS, Eugene, Oregon.

Wanderland-Wonderland

Christmas Stars

by Lucy King De Moss

JOHN stood at the window looking up at the stars that were so bright they seemed to flame in the frosty winter sky. His mother, sitting near him, sewed busily on a blue tunic that John was to wear at the Christmas service.

"The stars can see everything in the world, can't they, Mother?"

"Then," said his mother, softly, "I think they must be seeing some very wonderful things and some very strange things on this December night, with the moon-lantern hanging out."

"Tell me what they see, Mother?"

"Well to start with, those same stars that you see from the window are looking down on the 'little town of Bethlehem' and on the plains where the shepherds were tending their sheep and lambs that night they heard the angels singing 'Glory to God in the highest and on earth peace among men.' Even the smallest stars must be thrilled when they are told over again the story of their wonderful big brother who showed the Wise Men the way to the little king, Jesus."

"Do you suppose the big star I see that shines brighter than all the others could be the 'big brother?' " asked John, excitedly.

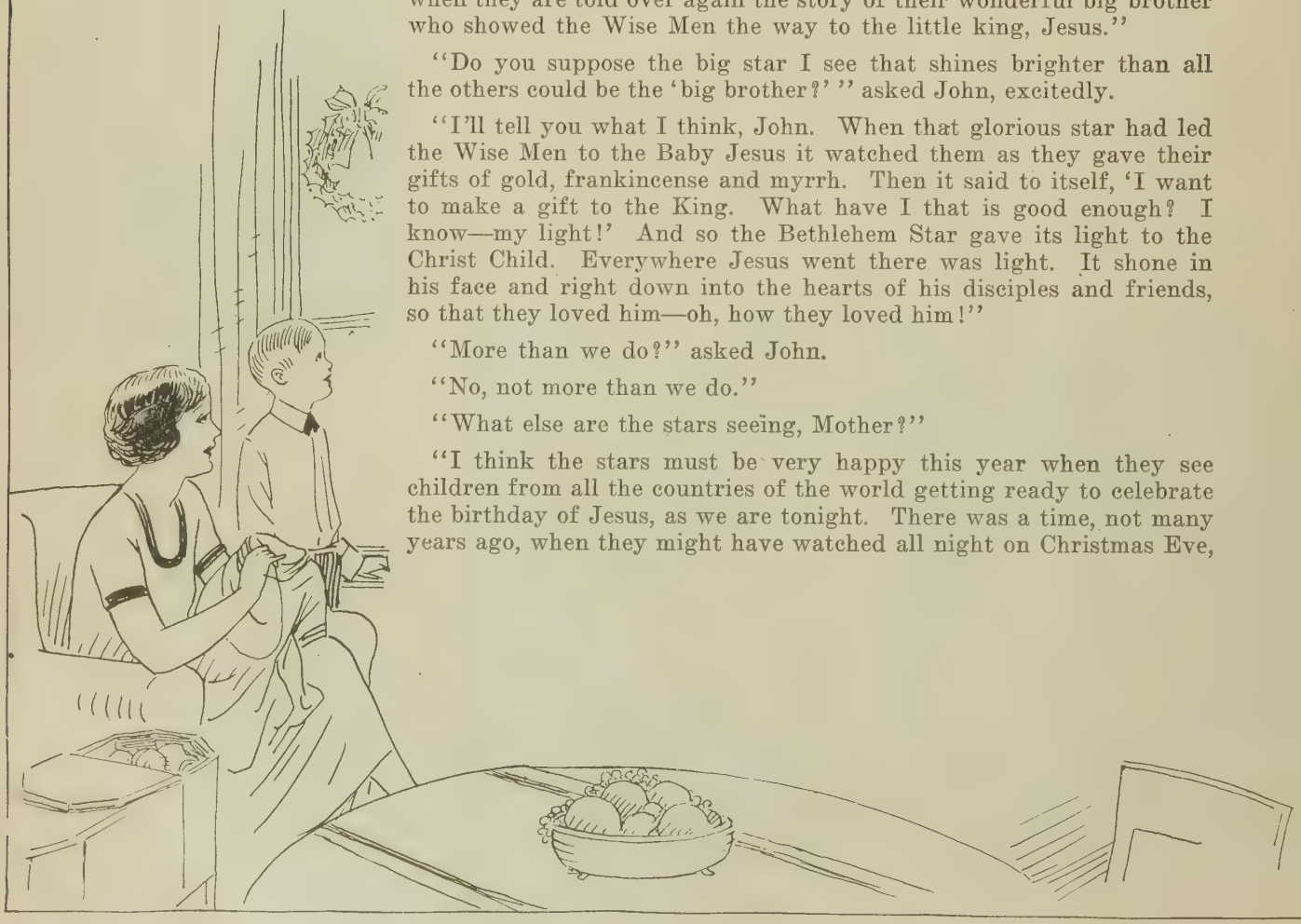
"I'll tell you what I think, John. When that glorious star had led the Wise Men to the Baby Jesus it watched them as they gave their gifts of gold, frankincense and myrrh. Then it said to itself, 'I want to make a gift to the King. What have I that is good enough? I know—my light!' And so the Bethlehem Star gave its light to the Christ Child. Everywhere Jesus went there was light. It shone in his face and right down into the hearts of his disciples and friends, so that they loved him—oh, how they loved him!"

"More than we do?" asked John.

"No, not more than we do."

"What else are the stars seeing, Mother?"

"I think the stars must be very happy this year when they see children from all the countries of the world getting ready to celebrate the birthday of Jesus, as we are tonight. There was a time, not many years ago, when they might have watched all night on Christmas Eve,



over in China and India and Africa and other far-away lands and never have seen a lighted church or a single boy or girl on their way to take part in a Christmas program. Now lights twinkle from churches and chapels and *Holy Night* can be heard in many languages. And, John, happiest of all, it really looks as though 'Peace on Earth' is coming!''

There was silence while John thoughtfully looked out the window and his mother drew her needle in and out humming to herself ''While shepherds watched their flocks by night.'' Then John came to stand at his mother's side.

''Bob is one of the children without a mother in the Christmas play, Mother. I think it is nicer to be a boy of Bethlehem and pretend that I have never seen a Christmas tree before. I like it when the big star lights. 'Through all the years the star has shown,' Ruth says. 'Do they still worship the king?' says Samuel. Then I say, 'He walks not upon earth as once he walked,' and Ruth says, 'But thou knowest his words: ''Inasmuch as ye did it unto one of the least of these ye did it unto me.'' ' ''

''Lovely!'' said his mother. ''But, remember, John, the stars are seeing many children who haven't mothers or fathers or comfortable homes, like yours. Bobby is reminding the people of those children. On the night you give your Christmas service, I think the stars will be saying to one another something like this:

'' 'What a happy thing for those American boys and girls to be doing—helping the Heavenly Father look after the little ones of the world who have no mothers. He could not do it without their help. Isn't their Christmas service beautiful? And, see they are thinking not only about the gifts they, themselves, are to get, but they are thinking, most, of their gift to the Christ Child.' ''

''We make our gift at the very last, Mother.''

''Yes, I know, son. And I am so proud when I remember that your gift to the Christ Child is your very own and that you had to do without something you wanted to make it.''

''I'm glad, too,'' said John, tucking his hand in his mother's.

A Vision Realized

By MRS. E. C. CAFFEE

Sixteen of the twenty-one members of the Emily E. Flinn Home family, Marion, Indiana

THE Emily E. Flinn Home for Aged Women, located at Marion, Indiana, was the outgrowth of the vision and work of the Twentieth Century Club of that city. The Home was opened in 1905. The members of the club, not content with the somewhat stereotyped social and cultural activities of the average club for women, undertook the care of needy and deserving women.

Fired by the enthusiasm of a plan of living purpose, the club soon enlisted others, among them Peter G. Flinn, a citizen of Marion, who gave the land on which the building stands, and a substantial contribution of money for the erection of the building. This gift was made in memory of his wife, Emily E. Flinn, hence the name.

The day came, however, when the ranks of those who had made the Home possible were thinned by removals and deaths and the Home was given outright to the National Benevolent Association, the appraised value being $50,000.

Wishing the women of the Twentieth Century Club to see the improvements which have been made in and around the Home and the care which their former charges are receiving, we gave a reception for them. The five women remaining from the old days were assistant hostesses. Our guests were shown over the Home and then served light refreshments and all expressed themselves as much pleased. Mrs. Hully, the president of other days, was loud in her appreciation of the management and care, as well as the faithfulness of the United Christian Missionary Society to the trust that was given it.

Where Conscience Made a Heroine

By GILLIE CARY McCABE

THERE are souls of whom truly the world is not worthy because the world can never know their hidden beauty, and even when death, the great revealer, shall end their lonely struggle there are few left who understand. But those of us who knew Ellen Kent from the beginning of her work as president of the Virginia Christian Woman's Board of Missions feel it disloyal to keep silent when so much might be said as a contribution to the annals of our woman's work, especially since the record would be an inspiration to the younger generation. There are few also who know of the difficulties that beset all woman's work in its beginning in the South and especially in "Old Virginia," where it was considered against all traditions, even decencies, for a woman to "speak in public on the stage." So it was indeed a problem to find a woman who had the courage to even consider a position that would necessitate this departure. From the time when Mrs. O. A. Burgess made an effort to find a leader of the new movement at the general convention, held for the first time in Richmond, Virginia, there was no permanent organization under the same officers for many years for various reasons, until the late C. P. Williamson, who was always a "discerner of spirits," at the state convention held that year in the town of Louisa, her native heath, nominated for the state president of the Christian Woman's Board of Missions, Miss Ellen Kent.

The report was received with astonishment and by none more than the young woman herself. But conscience, which sometimes makes heroes as well as cowards of us all, prevailed, and with fear and trembling she entered upon her new duties. How she proved herself the right woman in the right place the results showed. From three or four auxiliaries the number increased to nearly one hundred, with state missions sustained by them at Newport News, Danville and perhaps other points. Years of constant work followed, with unfailing attendance at the conventions, state and national, and unfailing devotion to the interests of the growing auxiliaries. There was always faithful preparation for the programs and messages of the president, messages not only of practical suggestions and spiritual uplift but of unusual literary ability, for Miss Kent was a scholar, a reader and a thinker, as well as an earnest Christian, and the sessions of "Woman's Day" assumed a dignity, spirituality and absence of all discord that it may not be too much to say, gave tone to the whole convention. Truly the love of Christ constrained her or, with her extreme diffidence and shrinking temperament, she could never have delivered these messages before large and often wondering audiences.

After many years of faithful service she retired from her office in the summer of 1917, and was soon laid low by the long-drawn-out illness that brought her life to a close on August 4, 1925, at Louisa, Virginia.

Edward LeRoy Semones

With his "daddy", L. R. Semones, who is business manager of Livingston Academy, Livingston, Tennessee. His mother, before her marriage, was Maxine Smoot, field worker in the religious education department of the United Society. Edward LeRoy is five months old.

Speaking of Books

Leaving us heirs to amplest heritage of all the best thoughts of the greatest sages, and giving tongues unto the silent dead!—LONGFELLOW.

Meeting a Need

AS an outgrowth of a resolution by the administrative committee of the Federal Council of Churches for the study of "the meaning of Christianity for human relationships with special attention to industry, citizenship and race problems in the United States, and the function of the church in social and civic affairs," comes a little book of 135 pages entitled *Missions and World Problems*. It is thought by missionary leaders that this study will enable the multitude of friends of missions in this country to assist their constituencies in sensing certain broad issues involved in the missionary approach to peoples of races other than our own. It is felt also that the book will help to a better appreciation of the significance of the missionary movement in relation to social, moral and spiritual progress on the part of many whose interest is with the more general international and interracial questions than with the organized missionary movement.

Each chapter of the book consists of a set of questions intended to stimulate thought and discussion of the main aspects of the problems dealt with, as well as quotations from books and magazines giving suggestive comments. The book may be used by individuals or for group discussion.

Speaking of Turkey

THE plans of Turkish reformers for a new era in the Near East are graphically portrayed in the book, *Osman Pasha*. The author, William Jourdan Rapp, is a newspaper man who has spent many years in Turkey. The book is a dramatized story of love, deep religious experience and great heroism, set against a background of present-day Turkey in the throes of a renaissance, a reformation and a national revolution. His heroine is an American girl, the director of a Near East Relief orphanage in the interior of Anatolia.

The author's travels in the Near East have evidently introduced him intimately to the highways, marts, forums, mosques and homes of the new Turkey and, of the story he tells of them, a Turkish historian says: "This picture of the historical background of the new Turkey and this presentation of the religious and philosophical trends in my country are not only skillfully done, but absolutely authentic."

It is a book which will provide a delightful evening for anyone interested in a thrilling story of a strange land and a strange faith, in religious or educational drama, in Turkey or Islam, in missionary work or Near East Relief activities or in the fundamentalist-modernist controversy in the churches.

What Ails Mexico?

A BOOK that will prove of especial interest and value to those engaged in the study of Latin America this winter is Edward Alsworth Ross' *The Social Revolution in Mexico*. The volume has been off the press for over a year, but the well-known vicissitudes of Mexican political, economic and social life that have transpired in the interim tend only to color the background and correspondingly increase the value of the book.

Professor Ross, who teaches sociology at the University of Wisconsin, spent eleven weeks roaming about Mexico and the results of his wide inquiries and consequent reflections are embodied in his book. He found Mexico a very sick country, due not so much to the fault of living men as to the evil heritages from the past. He offers some solution, but the main theme of the book is the presentation of such thought-provoking situations as the land question, the labor question, education, the status of the church and the spirit of the new regime.

A Pilgrim's Progress

MARGARET T. APPLEGARTH'S new book, Merry-Go-Round, is a veritable pilgrim's progress through mission lands. The book is designed especially for junior and junior high (intermediate) groups, but the material is readily adaptable for use in the primary and senior departments. Its purpose is through stories, Bible and hymn memorizing, impersonations and dramatizations, through handwork and the rendering of real service, to develop a new attitude toward the spread of Christianity. The necessary story material and suggestions are provided, together with drawings from the author's own pen. To the many readers of Miss Applegarth it is enough to say she has made out the delightful itinerary and conducts personally the party of readers.

Books Reviewed in This Issue

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri.

MISSIONS AND WORLD PROBLEMS. The Inquiry, 129 East 52nd Street, New York. Paper, 75c; cloth, $1.00.

OSMAN PASHA. By William Jourdan Rapp. The Century Company, New York. $1.25.

THE SOCIAL REVOLUTION IN MEXICO. By Edward Alsworth Ross. The Century Company, New York. $1.75.

THE RELIGION OF UNDERGRADUATES. By Cyril Harris. Charles Scribner's Sons. $1.25.

MERRY-GO-ROUND. By Margaret T. Applegarth. Judson Press, New York. $1.50.

What of the Undergraduate?

WHAT is the young graduate like? What is he thinking? Is he for or against religion? Has he broken with the church of his fathers? Is he moral? Is he out to destroy or is he on the way to create? We are wondering about this young person who occupies such a prominent part on the stage of today. He looks well and manifests great enthusiasm at a football game, but what are his inner enthusiasms? Where is he proposing to go? What is he going to do with life? *The Religion of Undergraduates*, by Cyril Harris is the latest book to make the attempt to interpret the college youth. His analysis of the attitude of the undergraduate is excellent.

Mr. Harris finds that Sunday school teaching prior to going to college does not help the student in college. I wonder if he is right. If so, the church needs to bring about a change. Here follow a few of the author's conclusions: A great chasm exists between the religion of the older generation and the present college generation. The former talks in a dead language to the latter. "What shall I do" is where the student puts the emphasis; not on "to be saved." Hell he regards as an extinct volcano. His code of religion is ethical, rather than doctrinal. "Stale quarrels" is how he refers to denominational disputes. "We versus you" does not interest him. "Thou shalt not" peeves the moral sensitiveness of our young academic friends, and not much less "Thou shalt."

Nevertheless the youth of our day wants God. How shall the church minister to his deeper life? The author sets three tasks for the church:

It must proclaim in positive terms what Jesus' proposal actually is.

The church must stand staunchly for Christ's Kingdom.

It must disentangle itself from the purely intellectual method of presenting the gospel. "In an age of wonders there is left little room for wonder."

In the last chapter the author makes an eloquent appeal to youth to sail forth on "The Seas of God."

"Sail forth! steer for the deep waters only!
Reckless, O soul, exploring, I with thee
and thou with me:
For we are bound where mariner has not
yet dared to go,
And we will risk the ship, ourselves and
all!

"O daring joy, but safe!
Are they not all the seas of God?"

GEORGE A. CAMPBELL.

Board of Education and Work of Our Colleges

College of the Bible to receive $100,000. Nearing the $1,000,000 in the Phillips Endowment Crusade. Dr. Ferris Stephens goes to Culver-Stockton. A. D. Harmon president of the International Convention for 1925-26.

DR. ROBERT J. ALEY of Butler College, Indianapolis, Indiana, reports a student enrollment for the fall semester of 1,505.

H. D. Barker, New Liberty, Kentucky, who died July 13, leaving an estate of $192,000, bequeathed approximately $100,000 to the College of the Bible, Lexington, Kentucky.

Hulda L. Zollars, widow of E. V. Zollars, who did valiant service as president of Hiram College and Texas Christian University at Fort Worth and Phillips University, Enid, Oklahoma, died at the home of her daughter Mrs. Harlan M. Page, Warren, Ohio, August 27, 1925. President Zollars was one of the most active in the founding of the Board of Education.

Professor Walter Carpenter, head of the department of New Testament and registrar of Bethany College has been granted a year's leave of absence. He is located at Milligan College, Tennessee, where his son, who is in ill health, is receiving special treatment. President Goodnight has assumed the duties of the New Testament department and Mr. Workman the work of registrar.

President Edgar D. Lee of Christian College, Columbia, Missouri, reports that institution as having the largest attendance since it was founded in 1851. D. P. Henderson and James Shannon, president of the University of Missouri, were among the great founders of this historic junior college for women.

Dr. D. W. Morehouse, president of Drake University, Des Moines, Iowa, gave a lecture on astronomy at Phillips University, Enid, Oklahoma, on Monday evening, October 12. The lecture was very largely attended and listened to with intense interest. He also spoke at the Phillips Student Chapel on Tuesday.

During the International Convention at Oklahoma City, Dr. Cloyd Goodnight of Bethany College received a telegram announcing the death of A. E. McBee, a trustee of Bethany College, and also a director of the Board of Education of Disciples of Christ. Mr. McBee was a familiar figure at our international conventions and a most valuable man in the cooperative work of our people.

Dr. H. H. Peters of Bloomington, Illinois, led the church at Norman, Oklahoma, F. M. Warren, minister, in a foundation effort toward a great church building enterprise. The effort met with encouragement. Norman is the seat of the state university of Oklahoma.

Hiram College, Hiram, Ohio, opened its fall semester with 368 students. The enrollment by classes is senior, 56; junior, 70; sophomore 104; freshmen, 133 and sub freshmen, 5. The college officials are especially encouraged by the increased size of upper classes.

George Quiggin, minister of the Hillcrest Church, Toronto, Canada, a graduate of Hiram College and a graduate student of Yale, is in charge of our affiliated Bible College which has been established in connection with McMasters University, Toronto, Canada. Mr. Quiggin will give supplemental lectures on the history and teaching of the Disciples of Christ.

Dr. H. O. Pritchard, general secretary of the Board of Education, delivered the Founder's Day address at Cotner College Bethany, Nebraska, October 15. He afterwards spent several days with President Roadruck of Spokane University, in giving aid to the campaign to underwrite the current maintenance expense of that institution for the year. He represented the Board of Education in the state conventions of Georgia at Fitzgerald and Mississippi at Jackson.

O. P. Spiegel of Montgomery, Alabama financial director of the University School of Religion at Tuscaloosa, Alabama, is meeting with encouraging success in his efforts in behalf of that institution. A special crusade under the leadership of the endowment department of the Board of Education is getting under way to provide

Lynchburgh College Y. M. C. A. delegation at Blue Ridge, North Carolina, June 15-24. The second largest delegation at the conference. The city of Lynchburg contributed largely to a fund for sending these students

the necessary buildings and the initial endowment for the enterprise. The goal set for this campaign is $300,000. This institution is a cooperating unit of the Board of Education.

R. A. Long of Kansas City, Missouri, gave Spokane University 6,000 feet of vertical grain flooring with which to lay the entire floor and cover the side bleachers of the splendid new gymnasium on the university campus. At last report the attendance at the institution showed a 34 per cent increase over the previous year. Six hundred people sat down together at the second all-Christian-Church educational banquet held at the Masonic Temple at the opening of the fall semester. Charles L. Coffman, A. T. Amos, Carl A. Johnson, Walter J. Robison, J. B. Hunley, Cleveland Kleihauer, President Roadruck and others gave short talks.

Dr. Z. T. Sweeney, of Columbus, Indiana, preached the convocation sermon of the College of Religion of Butler University in the Downey Avenue Christian Church Sunday morning, September 27, from the text: "I determined not to know anything among you save Jesus Christ and him crucified." The sermon was addressed primarily to the young men studying for the ministry. Mr. and Mrs. Sweeney and William Irwin have been the largest givers to the movement for a greater Butler College.

Word coming direct from the Phillips endowment crusade is to the effect that on October 1, the grand total of cash and pledges had reached the splendid sum of $907,000. This crusade now leads all others conducted by the endowment department of the Board of Education in the total amount pledged for support. With the exception of the follow-up work Oklahoma has been entirely covered. The crusaders are now at work in Kansas.

Professor Perry Case of the department of Religious Education of Atlantic Christian College, Wilson, North Carolina, is the director of religious education of the First Christian Church of Wilson. He is conducting a weekly class of the teachers and workers of the church school. It is the purpose of the director and his associates to put the work of the school on an educational basis.

Dr. H. V. E. Palmbald, head of the French and German department of Phillips University, submitted to the faculty of Columbia University as the thesis for his Doctor's degree "Strindberg's Conception of History." He is on the list of contributors to the new *International Encyclopedia.*

The strength of the fellowships formed in our colleges is indicated by the attendance upon the college and university banquets in connection with the convention at Oklahoma City. The numbers as reported to the writer were as follows: Butler, 44; Christian, 50; William Woods, 66; Drake, 115; Bethany, 55; Hiram, 58; Phillips, 407; Culver-Stockton, 49; Cotner 75; Transylvania and The College of the Bible, 110; Texas Christian, 160.

Children of the Akita, Japan, Kindergarten

These children have learned to recognize the flags of Siberia, France, Egypt and Great Britain, as well as some of the national anthems. The Christian flag occupies the place of honor.

Dr. T. T. Roberts, president, and Joseph Keevil, business manager of Randolph College, Cisco, Texas, were in attendance upon the Oklahoma City convention. With the assistance of Louis S. Cupp they are inaugurating a campaign to wipe out the indebtedness of the college, make needed repairs, build a new dormitory and create a unit of $100,000 for endowment. Randolph is a coeducational junior college with industrial features.

The late Charles E. Cobbey, president of Cotner College, had won a large place in the esteem and affection of those with whom he was associated in the Board of Education. Throughout his administration at Cotner he manifested the finest spirit of cooperation in the work and progress of the board. He was the chairman of our Life Work Commission and president of the Nebraska State Association of Colleges. Among the many fine appreciations of President Cobbey is that of President Samuel Avery of the University of Nebraska. He said: "I have watched with admiration the progress of Cotner under his leadership. Few have done so much in so brief a time. One feels like saying that he had only just begun; yet one may reverently recall that a ministry of only three years once became the most significant influence in human history."

One of the strong men coming to the fellowship of our colleges this year is Dr. Ferris Stephens who became the head of the Old Testament department of Culver-Stockton College, Canton, Missouri, at the beginning of the fall semester. Dr. Stephens is a Hoosier, having been reared near Connersville, Indiana. He is a graduate of Butler College and of the Graduate Divinity School of Yale University. He graduated from the divinity school with the highest honors of the institution, being the recipient of a $1,500 scholarship. He spent two additional years in study for the degree of Doctor of Philosophy. He received this degree *magna cum laude.* Culver-Stockton is to be congratulated upon securing so promising a scholar and teacher.

Dr. A. D. Harmon, President of the International Convention for 1925-'26

For many years a successful pastor and one of our strongest preachers, A. D. Harmon is recognized also as one of our foremost educators. For many years the president of Cotner College and now the president of Transylvania College and The College of the Bible, he brings to the position of honor and responsibility to which he has been called a large and rich experience. He was for three years the president of our national Board of Education. This board appreciates the honor that has been done one of its most highly esteemed directors.

Supplemental Statement

Since the report for the budget department of the Board of Education was submitted at the Oklahoma City convention for the fiscal year ending June 30, a belated financial report from one of our cooperating colleges has been received at the central office of the board. The total receipts from churches and individuals for the current maintenance of the Board of Education and cooperating colleges for the fiscal year, after eliminating duplications, now stands at $377,908.11, a gain of $42,970.47 over the previous fiscal year—almost 13 per cent.

Two supplemental reports for the endowment department of the board will also make necessary a revision of the figures for that department also. The reports submitted by the Board of Education came from twenty-eight cooperating colleges and sometimes, as in the case of the universities with different colleges, from two or three different treasuries of that university. But the system of gathering reports is being steadily perfected and the reports submitted are more accurate with every year.

G. I. HOOVER.

Station UCMS Broadcasting

The following report of the staff at Mondombe, our newest African station, comes from Dr. Pearson: "We are just finishing one of the best quarterly meetings we have ever had at Mondombe. The boys seemed to manifest more interest in school this time, and there was a very fine spirit throughout. Fewer palavers this time than usual. Nevertheless it will be somewhat of a rest when these fellows get away to their posts, for they are on our trail at all hours while they are with us. We baptized 228 last Sunday morning, the largest number at one time thus far." Perhaps the "last minute" telegram to the *Christian-Evangelist* is in order: "Just closed great meeting with the church at Mondombe. Baptized last Lord's Day, 228. Over 580 Christians sat down to the Lord's Table. Gospel teams are going out into 35 surrounding villages, etc., etc."

Already $24,000 of Jubilee funds have been sent to China as authorized by the executive committee on June 9. This is being used in the construction of the buildings at South Gate, Nanking, the Christian Girl's School, Nanking, the addition to the hospital at Nantungchow, and for missionary homes. The China Mission has cabled for the balance of the money in this fund.

A letter comes from Japan announcing the plan of our Tennoji Church at Osaka to become self-supporting. They entered into this plan of self-support during August. The church is not large, but the membership has entered into this plan with great enthusiasm. The Japan Mission has already acted favorably on the plans of this church. The membership of the church is 113. The contributing members have pledged 150 *yen* a month besides raising a self-supporting fund of 400 *yen*.

Dr. Elliott I. Osgood of China has been selected for the important task of dealing with personal and mission problems in Tibet which need immediate settlement. Dr. Osgood will sail on October 30 and join Mr. and Mrs. MacLeod and Dr. and Mrs. Bare in China and will proceed with them to Batang. Dr. Osgood has been twenty-five years in China, has had much experience in missionary administration and has been a very helpful man in times of difficulty and necessary adjustment in our China field. When Dr. Shelton was in the hands of the bandits Dr. Osgood was chosen by the China Mission to take the long journey and to try to secure his release.

The work of remodeling the home for the aged in Jacksonville, Illinois, has been completed. The expense was covered by funds designated for this purpose and transmitted through the United Society by the National Benevolent Association. This equipment is modest and creditable. The only thing lacking to complete these improvements is some added furniture.

In anticipation of better service because of improved equipment, the Community Chest of Denver has granted an increase in allowance for the Colorado Christian Home of $2,000 for the next year.

The conferences of our field workers in religious and missionary education held preceding the Oklahoma City convention were very fine. They extended over a period of four days, and other short sessions were held during the convention days. One morning was devoted to a joint session with the field workers of the women's missionary societies, and one whole day was given to a joint session with the directors of religious education of the local churches. This was the first time these local directors had been called together and the response was gratifying. Of our own field group every member was present except Miss Goddard who is in Auburn Seminary this year.

The little "Bare" baby and his mother

Whom I Shall Know

(Lines written by Mrs. Lois Nichols Bare, April 17, to the little unknown who arrived September 17. Dr. and Mrs. Bare and Edgar Aylsworth sailed October 18, with R. A. MacLeod and family, on the first stage of their journey to Tibet.)

Whom I am yet to know,
How I shall care for you,
Grief I shall bear for you;
Death I shall dare for you,
Into the valley unfearing I go.

Your life will so deeply be blended with mine,
My dreams shall be of you,
My prayers be made for you,
My purpose include you
In every design.

Oh, how I would shield you
From sin-bitter woe.
The vulgar and low I know you must know.
If shaping your destiny partly is mine
May that part be fine.

Into the valley unfearing I go.
You will come back with me,
Whom I shall know.

Forty state officers of the auxiliary organizations attended the pre-convention meetings at the Oklahoma City convention. The correlated program for young people, quotas, and other problems relative to the work of the auxiliary department, were discussed.

There were a number of vacancies in the membership of the board of managers for which the nominating committee at the Oklahoma City convention did not make nominations. The nominating committee expected the executive committee to fill these vacancies. Since the convention, W. W. Gillham of Jacksonville, Illinois, and Mrs. John Grove of Charleston, Illinois, resigned.

The following were elected by the executive committee to fill these vacancies: Alberta-British Columbia—Mrs. G. C. Welsman, Regina; Georgia—Mrs. John Wood, Rome; Richard Wallace, Valdosta; Illinois—M. L. Pontius, Jacksonville, Mrs. Mary M. Reat, Charleston; Indiana—W. E. Moore, Marion; Iowa—Judge Utterback, Des Moines; Maritime Provinces—J. S. Flagler, St. John, New Brunswick; New Mexico-West Texas—Dr. R. B. Homan, El Paso, Texas.

F. J. Huegel of Mexico, writes with great joy of the coming of Frances Elma, a little daughter, to their home. The first name is a family name. The second many will recognize as belonging to a much loved coworker of Mr. and Mrs. Huegel in our Mexico Mission.

After a furlough considerably extended on account of ill health, Miss Hallie Lemon is back again with her loved work at Aguascalientes, Mexico. In speaking of the reception given her at the train, she says, "Many I had known, and some who were new Christians since I left, came to greet me. Even some who have been unfaithful to the church braved the shame of it all to shake my hand. The senior and intermediate Endeavor societies gave me a welcome reception last week. How the Mexicans do remember a personal friend. I think personal friendship is the greatest thing in their lives. How thankful I am to be well and on the field again!"

Charles O. Lee who has served for nine years as superintendent of Flanner House, Indianapolis, has accepted a position as executive secretary of the Tulsa Community Fund of Tulsa, Oklahoma. Mr. Lee is attending to preliminary duties in relation to his new position but will retain the superintendency of Flanner House until his successor is appointed.

Glimpses of the Religious World

THE first issue of a new Russian religious paper, *The Way*, appeared recently in Paris. Dr. John R. Mott, general secretary of the National Council of the Y. M. C. A., is a member of the board of control of the magazine, on the staff of which an American and an Englishman will be associated with the Russian editors. *The Way* is Russian Orthodox, and "intends to be an instrument of expression for the spiritual and religious tasks of Russian emigration."

The President of Peru has recently ordered the establishment of day nurseries on all estates employing at least twenty-five women farm workers. A school for the training of child-hygiene workers has also recently been established in Peru, the graduates of which will be employed by the national children's bureau.

Schenectady, New York, in the largest campaign in her history, has raised $628,000 for Y. M. C. A. buildings. Six hundred thousand dollars was the goal. There has never been a time, according to the general secretary of the Schenectady Association, when people of all faiths and creeds pulled so hard together. "Financial results have been encouraging," he writes, "but the results in friendship and good will have far exceeded the amount of dollars."

Nursery school classes for children between two and four years of age will be established by the Institute of Child Welfare at the University of Minnesota. The purpose of the institute is to study the small child and to make the results of its study available to the people of the state. Experimental educational programs will be developed through the nursery school. Later the institute hopes to study a group of babies from birth to two years.

The first foreigner to be granted an honorary degree by a university in Soviet Russia is Dr. Fridjof Nansen, the famous explorer and peace advocate. He visited Russian Armenia recently on a survey of the work of Near East Relief, with a view to colonizing additional Armenian refugees on farms in their own country. In recognition of this work, he has been granted an honorary degree by the University of Erivan.

William M. Danner, secretary of the American Mission to Lepers, with his wife and daughter accompanying him, left New York on September 16 on a round-the-world tour with a unique objective. It is his purpose to interview the highest accessible officials of all governments ruling eastern and southern Asia—the largest part of the leprosy belt of the world—in the hope of persuading them that leprosy can and ought to be extinguished throughout the world as completely as yellow fever has been wiped out in tropical and semitropical America.

An event of unusual significance in the publishing world and in the Spanish-speaking Protestantism is the publishing by Jorro, one of the biggest publishing houses in Madrid, of a translation of *The Meaning of Faith* by Fosdick. It is probably the first time that a large secular publishing house in the Spanish-speaking world has deliberately disregarded the criticism that will be brought on it by reactionary forces and put its imprint on a Protestant book, so distinctly religious that it contains scriptures and prayers for daily study. It is significant both of the growing open-mindedness of Spain itself and of the belief of publishers that the Spanish reading public, especially in Latin America, is now ready to buy a book which argues, from the Scriptures themselves, that faith and science can both be accepted by the modern man. The publication of this book by the house of Jorro means that it will automatically be put on sale in the large book stores all over the Spanish-speaking world, which is another new thing in the world. For evangelical books, hitherto published only by evangelical publishing houses, have scarcely ever been sold by agencies outside their own circles.

O mystic Wise Men from the East,
Why leave you thus your wonted feast?
Has contemplation's hand not spread
The viands whereon truth has fed?
Has reason palled or fancy staled,
Or golden wine of knowledge failed?
"Ah no; where wisdom spreads the board
Still fruits are heaped and wine is poured.
But yet we seek in place of these
The mystery of mysteries;
For all of these have not sufficed
The deep soul-hunger for the Christ."

O wistful, yearning multitude
In search of more than body-food,
In search of more than thought discerns
Or science tells or study learns,
Here let your restlessness be stilled,
Your longing stopped, your quest fulfilled.
Through heaven's portals, opened wide
To flood earth with a shining tide
More bright than all earth's lights can know,
Immortal love and goodness flow
Round Him whose kingdom shall not cease—
The manger-cradled Prince of Peace.

—EUGENE C. ROWELL.

The Soviet authorities have completed plans for opening in Moscow, Russia, in December a Chinese Memorial University, dedicated to Dr. Sun Yat-sen, the "father of the Chinese revolution." Dr. Karl Radek, who has been officially designated the head of the new institution, has announced that the university would train Chinese students in political and social sciences and would fit them for public service in China. In the first year only 250 students will be accepted, their selection being left to Chinese student organizations.

To present Christianity to non-church goers as a vital force, a nation-wide effort for the coming winter has been organized by the commissions on evangelism of a number of communions. The program centers around "pastoral and personal evangelism," Dr. Charles L. Goodell, secretary of the Commission on Evangelism of the Federal Council of Churches, has announced.

The first object will be the bringing of new residents into the churches. Another objective is to enroll as full members those who attend church regularly but have never joined. A third is to carry through a visitation of the regular church members.

Representing fourteen Buddhist institutions which care for dependent and neglected children in his country, T. Fujioto of Kioto, Japan, has been in the United States and Europe studying occidental methods of child care. The Child Welfare League of America has directed him to those who administer mother's aid, and has introduced him to progressive children's institutions and child-placing agencies in various parts of this country. Mr. Fujioto represents one of the largest Buddhist sects.

The fortieth anniversary of Christian Endeavor in China is being celebrated this year. China was the second country in the world to have Christian Endeavor societies, the movement having been inaugurated in Foochow in 1885, just four years after the first society was organized by Francis E. Clark at Portland, Maine.

The Forty-Second International Triennial Convention of the Y. M. C. A.'s of North America, held at Washington, October 24-26, elected as president, Charles P. Taft, 2nd, twenty-eight, and the youngest man by far ever placed in this dignified position. Son of his father, Chief Justice Taft, a lawyer of Cincinnati, member of the Episcopal church and teacher of a Sunday school class, he has believed in service ever since as a boy he entered the boys' Y. M. C. A. branch in Washington. At Yale and since college days he has been one of the leaders in the Student Movement.

It is reported that General Feng Yu-Hsiang, Chinese Christian general, has founded an independent school for the training of preachers to serve in his army. The school, it is said, opened at Kalgan on November 1.

The merger of the various Congregational boards for home and foreign missions, long anticipated, became an actual fact at the National Council of Congregational Churches which met at Washington, D. C., in October. The plan consolidates the work of eleven distinct boards under two larger boards.

The largest Sunday school plant in Dallas, Texas, that of the First Baptist Church, was recently completed. It consists of a seven-story building with facilities for handling the 6,000 enrolled pupils and possibilities for expanding to care for 10,000. Dr. George W. Truett has just begun the 29th year of his remarkable ministry with the church.

The 1926 Christian Endeavor Day Pageant

THE Christian Endeavor Day pageant for February 7, 1926, which is free to all societies requesting it, has been prepared by Lucy Wetzel McMillin around the theme of youth's search for the Royal Highway that leads to abundant living. It is even more beautiful and challenging than *Youth Dares*, the one prepared last year by the same author, because it brings to the youth of the church in drama-pageant form the challenge of the stewardship of life. The conception of the pageant is based upon Isaiah's prophecy of the Highway of Holiness—"And a highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein." Isaiah 35:8.

Down through the centuries the youth of every generation have been seeking the Royal Way, the Way of Holiness, the way of abundant life. Then Jesus came, incarnating in human personality the mind, the heart, the soul of God and saying, "I am the way to God, I am the truth about God, I am the life of God, lived in a physical body. No man cometh unto the father save through me" (Weymouth translation); and thousands followed Him who said, "I came that they might have life, and have it abundantly."

The Protestant reformation is one long story of persecution and sacrifice in re-discovering the Royal Highway, the Way of Holiness, the way to abundant living.

Centuries ago the reformation in Bohemia led by John Huss gave to the common people the open Book and the cup of remembrance of the shed blood of our Lord. Evangelical churches were planted in cities and hamlets, on far mountain slopes and remote valleys throughout the land. With the inquisition came the martyrdom of Huss and of thousands. The Book and the chalice were taken from the people, their churches were destroyed and meetings prohibited.

With the establishment of the Republic of Czechoslovakia in 1917, religious liberty was guaranteed. When the Book and the chalice were restored to the Evangelical Christians of that country, strong men, sons of martyrs who across the centuries had cherished the faith of their fathers, knelt in tears to receive the communion. Today Protestant churches are everywhere being rebuilt and the emblem of the open Book, the cup of the sufferings of Christ, the crown of thorns and the olive branch of peace is being built into chancels and archways and gables—a silent and potent witness to the vitality and sacrificial devotion of a faith that will not die.

In the 1926 Christian Endeavor Day pageant, the youth of the twentieth century brings to the church its struggle to find the Royal Highway that leads to life abundant. In the words of John Oxenham's poem, *The Ways*, it says to youth everywhere,

"To every man there openeth
A way, and ways and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low—
And every man decideth
Which way his soul shall go."

—CYNTHIA PEARL MAUS, Young People's Superintendent.

Primary Girls at Hazel Green Academy
Twelve of them are children of former students.

Mrs. Cunningham Resigns

NEWS of the resignation of Mrs. Effie L. Cunningham as recorder of the United Christian Missionary Society will come as a surprise to her many friends, although those who have been closest to her have realized that she has been working far beyond her strength ever since her accident nearly three years ago, since which time she has been compelled to walk on crutches. Her bravery and smiling face when it was known that she was suffering intensely have been a constant inspiration to all who came in contact with her.

Mrs. Cunningham has been connected with our organized work, either officially or as a member of the board by virtue of being state president of Indiana, since 1898. She served as editor of *The Missionary Tidings* for ten years, when the magazine was merged with four others and became WORLD CALL, continuing her association with that magazine for nearly two years.

As a state officer in Indiana, as editor, as secretary of the Christian Woman's Board of Missions, and later as secretary and recorder of the United Christian Missionary Society, Mrs. Cunningham has made a definite contribution in faithfulness and consecration to the work of the brotherhood. With it all she has had time to be interested in every girl in the office and has seen that a rose is placed on the desk of everyone, from the president to the office boy, when a birthday is being celebrated.

Mrs. Cunningham will return to Indianapolis to make her home with her mother.

Reading Material for Chinese and Tibetans

I prepared two new lesson series on The Life of Christ, adapted to the different audiences at the Jopoding Sunday school and the Thursday Bible school. About nine months will be necessary to complete the courses.

Our new Chinese reading room on the street was open thirty hours during the month, and our very limited library was used by forty-eight students, forty-four soldiers, thirty-six church members, thirty-two Tibetans and twenty-eight merchants.

J. RUSSELL MORSE.

Batang, West China.

Program for Triangle Clubs

Theme—Listening In

January:

THE ISLES OF THE SEA

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE: *The Friendly Guide*
HYMN: *Lord Speak to Me, That I May Speak*
SCRIPTURE READING: Romans 12:1; II Cor. 8:3-5
The Larger Stewardship
OFFERING
PRAYER
WORLD CALL ANNOUNCING
ON WEST INDIA'S WAVE LENGTH
In Our Neighboring Isles: Juan Rivera Speaking (WORLD CALL, December, 1924)
Along a Tropic Highway (WORLD CALL, May, 1924)
A Sermon With a Yam for a Text (WORLD CALL, November, 1925)
HYMN
BENEDICTION

Program Helps

The Friendly Guide: Contains six lessons on prayer and missions and six on stewardship. Strengthens missionary motives and clarifies missionary methods.

Program Booklets, *Listening In* and leaflets.

A Forward Program for Christian Endeavor

By HARRY L. ICE

A LITTLE more than a year ago a group of young folk in the North Park Christian Church, Indianapolis, Indiana, were confronted with a difficult problem. The younger members of the one Endeavor society then existing would not take part in the meetings because those older than themselves were present. The older young people rarely attended because the program was too childish for them. A group of leaders set out to remedy the situation. There now exists five active societies graded according to ages. Junior (9-12), Intermediate (12-14), Senior (15-18), Young People (18-24), and Adult Fellowship (25 years, up), each holding regular meetings and with a total average attendance of over a hundred. The old society was serving an average of about twenty a week. Difficulties were of course imminent with such a new scheme but all have been met and the societies are taking on new life.

The problem of keeping the societies graded has been solved by having regular yearly promotions for those who have passed the age limits of their group. The first promotion exercise was held February 1 in connection with the Christian Endeavor missionary program at the church hour, those going into the next group were given diplomas in an impressive reconsecration service.

The five societies have made it possible to do more missionary service. The idea of keeping the societies knit together has brought about the holding of a tea the first Sunday of each month, the purpose being to promote good fellowship among the young people. The tea is held before the regular Endeavor hour. In addition to special numbers, a good young people's speaker is obtained for the occasion each week. The College of Missions has cooperated in furnishing students who bring these messages. The mothers of the young folk, who are for the most part members of the Adult Fellowship Society, have furnished the food for the teas.

This growth of a graded Christian Endeavor expressional meeting has given young people of all ages in our church a means or avenue of expression for the impressional side of Christian education that is gained in Sunday school, and thus increased its value to the church. This closer relation between the Sunday school and graded Endeavor has helped to solve our problem. Last year, a young people's council was formed to represent all of the young life of the church. The pastor, superintendent of the Sunday school and a member of the official board are all members ex-officio. The purpose of the council is to recognize the work of the church as one big unified movement and the field as all young people of the church and community. In January the council held a banquet for young people and over a hundred were present. H. G. Rowe, state young people's superintendent of religious education, was the speaker. Miss Genefrede Harris, central regional young people's superintendent was also present and introduced Mr. Rowe. The occasion has given momentum to the council work and with this broader vision, "For Christ and the Church," the council hopes to accomplish much during the years to come.

SENIOR C. E. TOPICS

December

6. How Can We Translate Christmas Into Service? 1 John 4:7-14. *Christmas in the Home,* March, 1925, WORLD CALL, page 58.
13. Bible Principles of Giving. Lev. 27:30; 1 Cor. 16:1-4, 14. *Does it Work, This Tithing Business?* July, 1924, WORLD CALL, page 27.
20. Why is Christmas a Time of Joy? Matt. 1:18-23; 2 Cor. 9:15. *While at Home They're Making Merry,* December, 1924, WORLD CALL, page 10.
27. Press On! Phil. 3:7-14. *The Church the World Needs,* Nov., 1925, WORLD CALL, page 16.

INTERMEDIATE C. E. TOPICS

December

6. What's the Good of Going to Church? Heb. 10:23-25; Ps. 96:1-9. *The Miracle of the Church,* August, 1924, WORLD CALL, page 3.
13. Christmas for Self or Others? Acts 20:32-35. *Christmas in the Home,* March, 1925, WORLD CALL, page 58.
20. Why Did Jesus Come Into the World? Luke 1:31-33; John 10:7-11. *Bringing Christ to South Gate,* January, 1924, WORLD CALL, page 15.
27. Have I Made Good This Year? Deut. 10:12, 13; *Do We Dare to be Christians?* April, 1922, WORLD CALL, page 3.

Young People's Group, North Park Church, Indianapolis

Woman's Missionary Societies and Circles

Program Helps

Prayer and Missions

DR. JAMES DENNIS gives the following account of what took place in the field in which he was laboring: "In the Syrian Mission a regular prayer of intercession had been arranged; each station, its missionaries and its work being remembered by all on successive days. After the five stations were remembered, a day was devoted to outside missions and another to the homes and families of the missionaries, especially the children of each household, whether in Syria or in the homeland. The record of the children of our mission has been in almost every instance a comfort and a joy to the hearts of the parents. Out of sixty-four children who have gone out of those mission homes, concerning whom I have personal knowledge, almost every one has given evidence of living a Christian life, and perhaps to the Searcher of hearts there are no exceptions among them. Of these children forty are on the foreign mission field, most of them directly and officially engaged in the service of missions."

Jacob Chamberlain attributed his missionary career to the prayers of his mother. Her first act after his birth was to place him before the Lord and to vow that he should, so far as her consecration and influence could go, be a foreign missionary. Four of her five children were led to become missionaries by her prayers. She put forty young men into the ministry. Most of them became home or foreign missionaries.

George Müller states that in his work in Bristol, without the least wavering, he stayed his heart upon God and believed that he who had through him begun that work, enlarged it almost from year to year, and upheld it for forty years in answer to prayer, would do so still and not suffer his servant to be confounded. Much of that time there were 2,100 hungry mouths to be fed and as many bodies to be clothed and cared for; 189 missionaries were needing assistance; 100 schools with 9,000 pupils to be supported; 4,000,000 pages of tracts and tens of thousands of copies of the Scriptures to be provided yearly for distribution. He committed the whole work to God and all its wants were supplied.

Great and effectual doors have been opened when the people of God have agreed in their petitions. When the Sultan of Turkey issued a decree ordering all missionaries out of his empire and when the British and American consuls told the missionaries that the edict of expulsion would be enforced, the missionaries opened it, spread it before God and prayed. The edict was not enforced. The Most High honored the request of his servants and the work went on as before. India, Japan, China and Korea were opened in answer to prayer. Men and women said that they would take no denial and the Lord heard and granted them the desires of their hearts. As a result of such intercessory prayer the whole world is open and the representatives of the King are invited to enter. . . .

It was the conviction of Hudson Taylor that some of the best missionary work is done by invalids who never leave their bedrooms, or by old people or by those who are very poor and have not much to give, but they give the Lord that which is most precious—a true, yearning heart, a constant remembrance, a constant prayer. The report of the Edinburgh Conference said that many who cannot go to the field may have a real share in the missionary labors of the church if they will give themselves to the mighty ministry of prayer. . . . Dr. Francis E. Clark said: "I feel that the causes of missions both at home and abroad would be advanced enormously and beyond our calculation if we could induce the Christians in our churches really to intercede in prayer for the conversion of the world."

All can pray for the missionaries, that their lives may be precious in God's sight; that they may be kept from the pestilence that walks in darkness and from the destruction that wastes at noonday; that the Spirit of Jehovah may rest upon them, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of Jehovah; that they may find favor before all the people; that they may be guided and prospered in all the way and work of life. All can pray for the converts, that they may have courage and strength for every trial and every burden and may prove faithful even unto death.

When Christians pray in faith for the triumph of the gospel in all lands, they will do as much as in them lies to help the Lord answer their prayers. Doctor Dennis held that real, earnest intercession seems to lead automatically to desires and plans for a service which is supplementary to the intercession. It has therefore a practical value not only as availing prayer but as a stimulus to action which complements the appeal. Another writer holds that intercession seems to imply that in praying for others, if we pray sincerely, we place ourselves with our means and our energies at God's disposal for his purposes of grace towards those for whom we pray. Intercession thus leads up to and necessitates self-dedication.

Missionaries as a body live near to God and they know by experience that he hears and grants the petitions of his children on their behalf. He manifests his presence and his power in ways that are unmistakable. And so it comes to pass that the request that comes oftenest from the fields is not "Come over and help us," or "Send us money for equipment," but the apostolic request "Brethren, pray for us." If all who remain at home would heed this request, the Kingdom of God would advance by leaps and bounds.

It is only as Christ lives in us and we in him that we are concerned about the accomplishment of his gracious and eternal purpose and the glory of his name. Whatever deepens the life of God in the soul will issue in prayer for the spread and triumph of the gospel in all lands.—A. McLEAN in *Intercessory Prayer.*

Woman's Missionary Society Program

The Americas for Christ

JANUARY

Prayer and Missions

BUSINESS PERIOD

DEVOTIONAL THEME: "How to Pray" (Chapter IV, *Altar Songs*)

SONG: *Sweet Hour of Prayer*

PRAYER

ONE VERSE: *My Faith Looks Up to Thee*

TALK: *Prayer and Missions*

ANSWERED PRAYERS

DISCUSSION:

What is prayer?
How much do we believe in prayer?
Do Christians pray enough?

CIRCLE OF PRAYER

OFFERING

BENEDICTION

Circle Program

The Highway of Friendship

I place no value on anything I have or may possess except in its relation to the Kingdom of Jesus Christ.—Livingstone.

JANUARY

Cruising Among the West Indies

HYMN: *Let the Lower Lights Be Burning*

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*

HYMN: *Lord Speak to Me That I May Speak*

SCRIPTURE READING: Romans 12:1; II Cor. 8:1-5

The Larger Stewardship

OFFERING

PRAYER

STOP-OVER IN PORTO RICO AND JAMAICA:

Seeing Porto Rico and Jamaica (Leaflet)

Along a Tropic Highway (WORLD CALL, May, 1924)

A Sermon With a Yam for a Text (WORLD CALL, November, 1925)

IMPERSONATION

In the Neighboring Isles (WORLD CALL, December, 1924)

CIRCLE OF PRAYER: Pray for the missionaries and native Christians in Jamaica and Porto Rico. Give thanks for those who carried the message of Christ into Jamaica.

Echoes from Everywhere

Humility Versus Arrogance

This morning as I was reading with the pundit, a frame-walla came along to sell picture frames. After he left the pundit said, "He is a Mohammedan." In order to make Hindi conversation, I asked how he could tell, since the man did not wear the typical clothes. He said he could tell by the expression of his face. I asked him to give me the English word that would most nearly express what he meant, and he said, "Arrogance expresses it the best." I then asked if, now that clothes are not always typical and many wear English clothes regardless of religion or caste, he could tell a Christian from a Hindu or a Mohammedan, and if so what word he would use to express the thing he could read in the face of a Christian. He said that the word he would use would mean just the opposite of arrogance, which he thought was humility. I do not know just how far he is right for I confess that I am not as keen in reading faces as he seems to be. But I thought that was not a bad compliment for our Indian Christians, especially as he is a strict Hindu of the Brahman caste. I wish it could be said of all who claim to be Christians that one could tell by their faces that they are Christians.

ELIZABETH LUTZ.

Jubbulpore, India.

Better Than A Wedding

One Sunday morning while Homer Gamboe was conducting communion service, in Mahoba, seventy-five non-Christian men walked into the church and sat down. He recognized at once that they were villagers and stopping the service asked them from what distance they had come. They were from distant villages and had come to attend a wedding in the family of the richest Hindu in Mahoba. He made them welcome and explained to them the meaning of the service and they all listened attentively while he spoke to them for twenty minutes about the Christian religion. He then proceeded with the communion service. Afterwards one of them asked for "the Book that tells all about it." Every one felt that they would come again for the evening service and since the pastor was away Mr. Gamboe arranged with one of the strongest leaders to take precedence over the speaker of the day, if they should come in. They all came again and stayed after the service to ask questions and buy books. They were shown the mission buildings and were especially impressed by the hospital. They went into the bungalow and heard the Victrola and they finally departed, declaring that they had had a better time with the Christians than at the wedding.

Pilar Silva's Children
Picture taken by C. M. Yocum when in Mexico last year.

Pilar Silva Improved in Health

Pilar Silva, pastor of our Mexican Church at San Luis Potosi, has had leave of absence for some months, on account of ill health. Mr. Huegel reports that he and his family were expected back in San Luis Potosi, September 4, and that he would then resume his work with the church. On this page is shown a picture of Mr. Silva's children taken by C. M. Yocum while on a visit to Mexico.

The New Subscription Policy

For the first time in its history WORLD CALL is deviating from its policy of giving no premiums, and is offering a free subscription to anyone sending in five new subscriptions or twelve renewals between November 1 and December 31. The offer is made primarily in appreciation of the loyalty of all friends who are working so tirelessly for the magazine during these months that it is without a circulation manager, and, coming just at this time, it will be especially beneficial to the "early Christmas shopper." The offer is open to anyone, anywhere, and the free subscriptions (one to every five new or twelve renewal subscriptions) will be sent to any address with a Christmas card bearing the sender's name enclosed, if so desired. Remember the time limit—November 1 to December 31! See fuller statement on page 59.

Women Active In Missionary Society

In addition to the regular work here in Manati, I believe the one thing that has given us most pleasure is the success of the women's missionary society in the Manati Church. We have had some of the best meetings I ever attended and the programs have all been most interesting. Of course, it means a great deal of work on the part of the missionaries as very few of the women can get much of the articles in English, but they have never refused to do the best they could with the parts assigned to them. I often wonder where they get the money each month to keep up their dues, but it is nearly always forthcoming.

FANNY CARLTON.

Manati, Porto Rico.

Definite Campaign For World Call

I also want to take this opportunity to tell you how thoroughly I enjoy WORLD CALL. It has always been an excellent magazine and it seems to me you are making it better all the time. It is a pleasure to talk about it and urge others to take it because it is so very worth while. At the workers' conferences of our missionary society at Central Church, Detroit, we planned for this year a very definite WORLD CALL campaign. If we can carry it out, we hope it will very materially increase our subscription list which we realize is all too small.

MRS. E. H. MCFARLAND.

Hidden Answers

1. At how many points is the U. C. M. S. caring for children? For aged?
2. What is the size of this family?
3. Who gave the shortest address at the national convention?
4. What three men does Edgar DeWitt Jones eulogize?
5. What new worker has come to the religious education department?
6. What do you know about the little "Bare" baby?
7. What two Jubilee buildings have just been dedicated?
8. Who does Mr. Warren say is the original bobbed hair bandit?
9. How many baptisms on the foreign field last year? In the five years?
10. What did an Indian Christian say about giving a tithe?
11. Who will be president of the next international convention?
12. How do the doctors protect themselves from disease in Africa?
13. Why observe Woman's Day?
14. How is a Chinese church service conducted?

A Long Looked for Day

By MRS. J. B. PEARCY

I WONDERED as I looked out upon those beautiful Tennessee hills if the women who planned and started the work at Livingston Academy realized the beauties of that spot. Had they hunted the mountains of Tennessee over they could not have found a more beautiful and perfect setting for a mountain school. In every direction are those lovely mountains covered with trees and shrubbery, brilliant with all the gorgeous fall colors. Setting on a little knoll in that beautiful valley I saw for the first time the buildings belonging to Livingston Academy. The old brick building that has served its purpose as grade and high school for these fifteen years is very poorly equipped and has none of the conveniences of the present day. The new grade building opened last year is a good substantial, modern building but lacks desks and furnishings to make it complete and comfortable. Between the old brick and the new grade building, on a spot just a little higher than the ground on which these other buildings stand, is the new building, the second Jubilee building to be completed and dedicated in the home field, and made possible by the Jubilee gifts of the states of Indiana, Tennessee, Iowa, Kentucky, Arkansas and Alabama.

"Is it a pretty building?" one of the girls in the office asked upon my return. I wouldn't call it pretty. It is too handsome and substantial to be just a pretty building. It is a beautiful building, set on a hill whose light will shine out into the mountains on every side. I have been in many school buildings but I never saw a more complete, more commodious and more beautiful building for the amount of money expended. From the broad steps and wide front door on the south we enter a large hall, passing through other doors into the auditorium. This room is fifty by sixty-five feet with a stage at one end and balconies on two sides. It is well lighted and seats one thousand people. It also provides a place for basket ball and gym work of all kinds. Showers and toilets are adjoining this room. The building of this large auditorium was made possible by a generous gift from Mrs. Mary E. Fletcher of Little Rock, Arkansas, and is a memorial to her husband, John Fletcher. In the east wing is the large library and reading room, the superintendent's office, domestic science and domestic art rooms. In the west wing are large well-lighted study and classrooms and the principal's office. On the second floor are class and study rooms and the chapel or assembly room, where chapel services are held each morning at ten o'clock. The walls throughout are finished in rough plaster, softly tinted, which blend beautifully with the woodwork. The building is lighted with electricity and steam heated, and was erected at a cost of approximately $80,000, which will include the furnishings.

On Friday morning, October 23, dawned the long anticipated day of dedication. It was a day long anticipated by every man, woman and child in that community. All nature seemed to know that it was to be a great day. The sun came out in all its glory and flooded the hills with warmth and brightness. The hills reflected its brightness on the faces of those six hundred boys and girls who are members of that great Livingston Academy family. At 9:30 A. M. a short chapel service was held in the old building. There the students formed in line for the parade through the streets of Livingston. First came eight little boys on ponies, boys and ponies decorated with blue and white streamers, the school colors, then the first, second and primary grades and on up to the high school. Then came a float depicting the manual training department, the domestic science girls in their fresh white dresses and caps, with blue and white ribbons waving, then more high school students, foot ball boys, ending with a number of boys on horseback. The teachers were in charge of their own grades and deserve much of the credit for the success of the parade.

After they had marched around the court house in impressive silence they stopped and broke forth in singing *America, Onward, Christian Soldiers,* and then their school and class songs and yells. When the parade was over there was no one who doubted that there was a real live school on the hill with real live boys and girls in attendance.

A movie man was present with his camera to take a picture of the parade. This picture will be available at a later date from the United Christian Missionary Society at St. Louis.

At 1:30 P. M. the real dedicatory program began. Half of the large auditorium was filled with parents of the students and residents of Livingston and Overton County. At two o'clock the students began to march in, filling every seat reserved for them and standing in the side balconies and around the wall, while the little tots sat on the floor.

Professor J. T. McGarvey, the superintendent of both the Hazel Green and Livingston schools was in charge of the program. Professor McGarvey has been tireless in his effort to help erect the new building. He has been on the job all summer, has watched every piece of material that has gone into its construction, and does not hesitate to say the material is all first-class and the workmanship of the very best.

The first two numbers on the afternoon's program were selections by the Academy orchestra. The school then recited the 1st Psalm, every one taking part, even the smallest primary pupil. There was an opening prayer by Mr. White, pastor of the Baptist Church. Miss Daisy June Trout, representing the department of Home Missions of the United Christian Missionary Society, gave a brief history of Livingston Academy, from the beginning in 1909, when the Christian Woman's Board of Missions first attempted to answer the call of a school for the boys and girls living in the mountains of Tennessee. A brief talk was made by Miss Martha James, secretary of woman's work in Tennessee. Miss James also read a letter of congratulation from the women of Alabama, expressing their joy in having had a part in making the school possible. Mrs. Hamlett, vice-president of the woman's missionary work in Tennessee spoke in behalf of the churches of Tennessee. Mrs. J. H. Fuller of Little Rock, Arkansas, represented her state and Mrs. Fletcher in a very beautiful way spoke of the pleasure it gave her to have a part in so great an enterprise. Mrs. N. L. Carney spoke for the women of Kentucky and Mrs. J. B. Pearcy of Indiana brought greetings and best wishes from the churches of Indiana. Ritchie Ware, pastor of 5th Avenue Church, Knoxville, Tennessee, brought the message of the afternoon in a splendid address dedicating the building, not only to the cause of education, but to that of Christian education, which means Christian service. In closing he expressed the hope within his heart that the prayers, the tears, the gifts of these states which had so generously helped might be the means of sending many strong, consecrated young men and women out into the world as workers with Christ and for Him. Kirby Smith of Livingston, a truly "Shepherd of the Hills" of Tennessee offered the prayer of dedication. Short talks of gratitude and appreciation were made by Judge Officer, W. H. Estes, president of the school board, and Mr. Copeland of Livingston. Mr. Copeland said it was the greatest day of his life. There was a closing prayer by E. W. Elliott of Murfreesboro.

This closed the great day of dedication of the Jubilee Building of Livingston Academy. In the evening an informal reception was held in the beautifully lighted building for the patrons and visiting friends.

The Day of Prayer, Feb. 19, 1926

By Helen B. Montgomery

THE annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the Council. The theme is "In Everything by Prayer."

The committee decided that as this year is to be signalized by the study of prayer as a force in the mission enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion and intercession and that instruction and inspiration furnished through addresses should be minimized.

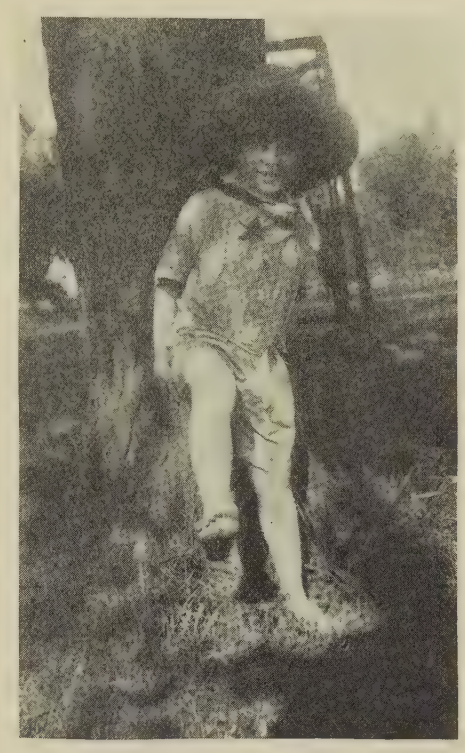
Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the Day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field for women's union Christian colleges and Christian literature for women and children.

It is hoped that each individual will have gathered her offering beforehand, and will bring it to the meeting.

Taking the War Out of Baby-Ward

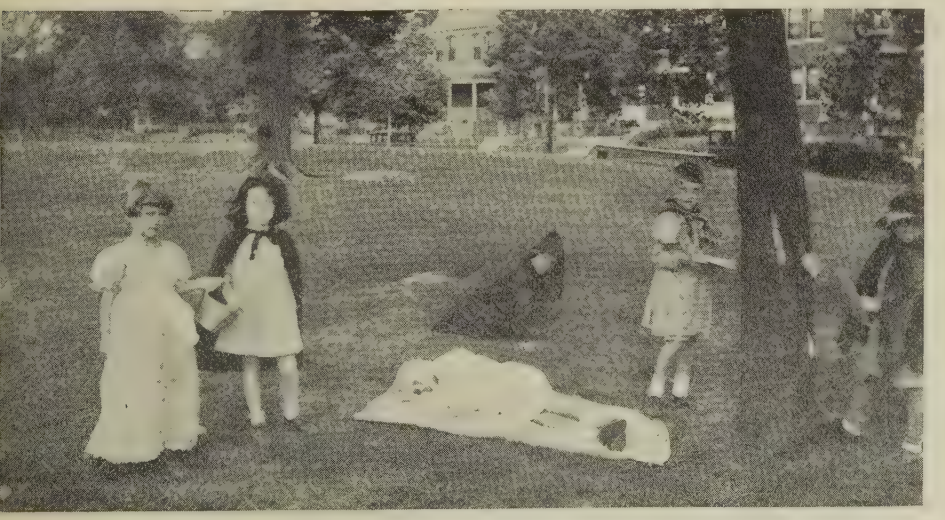
By BETTY R. BROWN

IN the management of the Christian Orphans' Home, St. Louis, we have realized the lack of a personal touch with intelligent, loving characters. At no place has this been felt more than in the nursery with its large number of little ones who are such imitators of their daily associates. Last spring this need was met in the coming to us of Miss Dura L. Cockrell, daughter of President E. B. Cockrell of William Woods College, a graduate of Texas Christian University, Fort Worth, Texas, and of Teachers College, New York, where she specialized in child study. Miss Cockrell wanted an opportunity to see child life and here she finds it in abundance. She is very earnest and has a desire to make a real contribution to the world. With the aid of her very able assistant, Miss Christine Levak, the ground work of a delightful new community life is being laid in the nursery. Self-reliance, helpfulness and self-control are shown in even these little tots. They can "manage" their hands, feet, eyes and tongues so well at nap time that peace reigns and no force outside their own is evident. At night individual prayers are popular and take the form of a "thank you" for the Father's gifts that have increased their pleasure. These gifts range from new tooth paste to the big boy friend who gives them marbles.



Playing cowboy at Christian Orphans' Home

The children vie with each other in learning to bathe and dress themselves. They can even make up their own beds. But it takes a great deal of time for such small folk to get these tasks accomplished and an early start is made so as to be ready for meals. This results usually in a wait of a few minutes which they use in learning to play games and sing. They can tell stories and dramatize some longer ones. Band music on the Victrola is very popular with them and they keep time by clapping or shaking their hands. Our smallest boy, a baby of three years, has an unusual sense of rhythm. Should he fail to mark the rhythm correctly he insists on going back over the music and correcting his error as they repeat. Initiative is fostered, so when three little girls made up a song and dance they were encouraged to give it for their playmates. A child who excels in anything is allowed to present it publicly as a means of making his world happier and, though he is not aware of it, to inspire further development in himself. The children can model in clay, paint in water colors and weave mats, so that a busier, brighter, happier band of babies is not to be found anywhere.



Miss Cockrell helps to make Red Riding Hood real to the little tots

Off for India

Mr. and Mrs. J. N. Bierma, on the eve of their return to India after furlough in America, write that their daughters, Ruth and Rachel, were both baptized before leaving, the former in Glendale, California, and the latter in Des Moines by C. S. Medbury.

These All Died in the Faith

Mrs. C. E. Drake, August 25, 1925, Terre Haute, Indiana. Faithful member of the church and missionary society.

Mrs. Ruby Lewis, August 27, 1925, LeRoy, Pennsylvania. Devoted member of the church and missionary society. Age 48.

Sarah Kerr, August 26, 1925, Mooreland, Indiana. Charter member of the church. Age 81.

Mrs. Alice Thompson, May 25, 1925, Bement, Illinois. Charter member of the Christian Woman's Board of Missions. Age 91.

Mrs. Emmie P. Walker, August 29, 1925, Charlotte, North Carolina. Member East Boulevard Church. Active in Florida state and local work for years. Age 74.

Mrs. E. V. Zollars, August 27, 1925, Warren, Ohio. A true helpmate of her late husband who was a teacher and later president of Hiram College and Phillips University.

Mrs. John McCracken, September 14, 1925, Athens, Alabama. Faithful worker in the church and missionary society.

Nellie J. White, October 12, 1925, Charlottesville, Indiana. Vice-president missionary society. Age 43.

Mrs. Daisy Ferrell, September 14, 1925, Carterville, Illinois. Devoted member church and missionary society.

Mrs. Elizabeth Shaw, October 1, 1925. Life member of Christian Woman's Board of Missions. Age 80.

Andrew J. Kidd, September 18, 1925, Brazil, Indiana. Charter member and elder more than half a century. Age 84.

Mrs. O. K. Stoutner, September 22, 1925, Keota, Iowa. Charter member of the church.

Mrs. Samuel B. Van Meter, August 24, 1925, Clarksville, Mississippi. Charter member of the church.

Fanny A. Dupuy, September, 1925, Austin, Texas. Liberal contributor to missionary causes. Age 84.

Mrs. Walter J. Bassett, April 18, 1925, Preston, Virginia. Secretary of Horsepasture Church and treasurer of the missionary society, of which she was a charter member. Age 53.

Mrs. Biddie Bode, July 21, 1925, West Mansfield, Ohio. Member East Liberty Church and president of the missionary society.

"She Will Be Brought Up a Christian"

At our dispensary there have been 378 new cases and a total of 1,188 treatments this month; 130 were minor operations. One woman who had been suffering for months and had come to us too late, died and left us her little baby girl a year old. At first the father objected because "she will be brought up a Christian," but realizing that she would die unless well cared for he finally consented to our keeping her. She is now making a fight for life in our Mahoba hospital.

MARY HILL.

Bina, India.

Caring for the Aged in Congo

By MRS. W. H. EDWARDS

I AM writing to tell you of the first death in our Christian Widows' Home, —the one you have helped make possible for poor souls whose needs you could scarcely imagine out here in Africa.

This old woman had lived across the river, a good day's paddle from Bolenge. For years she was the only one to call her little village together in Christian service between the visits of the neighboring evangelist. She always came across the river with the evangelists at their regular ingatherings for the precious opportunity of Christian communion at the Lord's Table; and as she came she always brought her offering to the Lord and a gift from her garden to the missionaries. She was noted for her generosity, not only in her own village, but to all passing Christians. She never missed a chance to send us gifts of bananas, plantains or potatoes if a canoe was coming to Bolenge from her village.

Her husband had a harem and she had more trials in her Christian struggles than any of you could even guess. Once she came across to us on a rare mission (for she was not a beggar), asking us to help her with six francs to rebuild her house. On asking more about her trouble we found that there had been a death in the harem and in the usual heathen dance and mourning she had refused to take part because she had learned that it was not becoming for a Christian to mourn in that way. Her husband had insisted, then tried to force her by breaking up all her dishes and cooking pots, which were few at most. When she still refused, he tore down her little hut and burned it. Then she came asking us to help her build another. We asked her why she did not come to live in Bolenge and leave the heathen folks to themselves; but she rebuked us by saying, "No, my husband would never become a Christian in that way. If I stay with him maybe the Lord will teach me to bring him to the better life." So she went back.

Thus she worked on until this last year her body became crippled up with rheumatism and age and she came to us bringing her gift of a live animal, which is a rare delicacy in Africa. It resembles a small alligator about three feet long. She had it tied—tail in mouth for safety, and carried it in a basket on her back. When I found her on my porch, she said, "Mama, I've come now to stay with you. My husband is dead and my own people are all gone. I am getting feeble and am in pain; so I've come to the mission for medicine. Here is my gift to you, the last I have, for I am not able to work the garden any more, so I brought this meat for you." As we were not accustomed to the delicacy of such meat, I told her that I would sell it for her and she could have the money to live on for a few weeks. It was pitiful to see the disappointment on her face and I really felt guilty as she said, "But Mama, what *do* you eat? I brought you dried fish and you did not eat it and you don't eat this meat. What *do* you eat?" I comforted her a little by saying that we had not yet learned to eat alligator, but that she had given us so many things that it was now our chance to care for her.

We made her comfortable in the Home and they eased her pain in the hospital. But still she was worried to see her strength going. I would tell her that until the old frame broke down the spirit could not be freed to go to the everlasting home. Then she would smile and say, "Yes, that is so Mama. Well, I am ready whenever he calls. I wish he would come soon."

I have had no more joy in the work since coming to Africa than in conversation with that Christian woman during her last days. She was always thinking and talking of Christ and of the time when she would meet him. The women of the Home said that her last waking hours were always in prayer. She would say, "Come, Lord, and pluck your ripe plantains for they are fully ripe. Come, Lord, and take me." As her eyes grew dim she asked why she could not see. I told her that we must all pass through the dark valley alone before we saw his face and that she must not worry because of the darkness but think only of his face awaiting her. Then she would say, "Oh, I don't doubt at all for I know that I shall see him and be with him soon." And anyone hearing her could never doubt for her.

When the end finally came we had a little funeral in the church befitting her Christian life, and the native pastor spoke from the first few verses of John 14. Those were the words she had lived on, so they were the most fitting. He spoke of her generosity and of the surety of the generosity she would receive from the promises in the Word. Not a tear was shed in the house for we were all enwrapped in the one thought of her unbounded happiness. It seemed the most nearly perfect Christian funeral I have attended in Congo, and an exemplary one to many in the so-called Christian lands.

We were so glad to have had a place for her to be cared for in Christian hands during her last days. The matron and the older women are Christians and the younger ones are inquirers. Ekota Nganga (for that was her name) often said, "If I were over in my home town I should be left all alone now, for no one cares for a poor old woman in heathenism." But in the Home, the Disciples of Christ have helped provide, our old Christian women can have the kind of care that makes others believe in Christianity. For the practical life speaks so much louder than words with these simple folks.

College of Mission Notes

THE College of Missions is fortunate in having the benefit of a series of lectures delivered by Dr. H. O. Pritchard, secretary of the Board of Education. Dr. Pritchard was not only a delegate to the great conference on Christian Life and Work at Stockholm the past summer, but also traveled extensively in Europe, visiting many countries and studying their condition. He has delivered the first of three lectures on this subject and will deliver the others soon.

For the past two years it has been the custom in the College of Missions to have some visiting guests speak in the chapel on a stated week day set apart for this purpose. During the year addresss have been given by Edwin Marx, secretary of the Mission of the Disciples of Christ in China, Dr. C. H. Winders, pastor of Northwood Christian Church, Indianapolis, and a member of the board of trustees; Mrs. Ellie K. Payne, for years a secretary of the Christian Woman's Board of Missions, also a member of the board of trustees of the college and J. D. Armistead, pastor of Downey Avenue Christian Church. These messages are always helpful and inspiring to the students.

Miss Gertrude Shoemaker of Idaho, is spending her third year at the College of Missions. At the last commencement of the college she received the degree of M.A. This year she is acting as librarian and taking further studies at the college preparatory to her mission work in Africa. She is a member of the executive committee of the National Student Volunteer Movement, and in that capacity recently visited New York City to attend a meeting of the committee. She brings back inspiring messages concerning the work and the plans of the committee, which, it is hoped, will be to the interest of the highest classes of students in missionary work and activities.

The Centenary Christian Church of Indianapolis is temporarily without a pastor. In seeking for stated supply their choice fell upon E. C. Beatty, a student of the College of Missions in preparation for Latin America. Mr. and Mrs. Beatty are now in temporary charge of this very important church, and doing a fine piece of work.

During the last few months the college received a legacy of about nine hundred dollars from the estate of Elizabeth Kirk White. Such bequests are a most welcome addition to the funds of the college.

At the convention in Oklahoma City, it was decided that the College of Missions be placed on an independent basis the same as that enjoyed by all other colleges. Hitherto, it has been financed and conducted by the foreign department of the United Christian Missionary Society, but with the growth of the college the extra expense demanded by the higher training which is constantly required of missionaries, and the necessity for great economy on the part of the missionary society, it has been increasingly difficult to carry on the work properly. It is hoped that as soon as some future plans for the college may be worked out by the new board of trustees, the college will do more efficient work than ever. All who are connected with the college, the United Christian Missionary Society, the trustees, the faculty and the students are united in their belief that a great future lies before the college. It is hoped that some way may now be found to realize all its possibilities.

Opportunity for Cooperation

By H. C. SARVIS

Mr. Sarvis, who has spent one term in Osaka, Japan, teaching in the government schools, has also given valuable assistance to our workers by teaching in Christy Institute. Mrs. Sarvis has rendered a like service. In addition, Mr. Sarvis gave some time to night classes in the Y. M. C. A.

IN my work of teaching English in the Japanese government schools, for which I am paid wholly from Japanese sources, I meet about 1,100 selected young men each week, under friendly conditions. At the very least this friendly contact helps these young men to rise above the national narrowness that characterizes people everywhere, America not excepted, unless they have had unusual opportunities to avoid or overcome it. Jesus tried, seemingly in vain, to get his disciples above it, and the first third of the book of Acts is very largely a record of their gradual emancipation.

The study of English also forces thoughtful young men to seek the Bible. I give a quotation from a notebook given to Mrs. Sarvis and me by two of these students. The book is inscribed: "How we have come to God and what we have felt and experienced." The first quotation is from Mr. Noma, probably the strongest all-round student in the whole school, a young man certain to become one of the leaders of the life of Japan: "Mr. Sarvis may remember I got the Bible from you in October, 1924. When I was a fourth year student of the Tennoji Commercial School, I read an article in my Japanese Reader on the 'Four Greatest Men of the World,' in which I came across the Jesus' teaching known as the Sermon on the Mount. How the beatitudes surprised me! How his teaching of love to enemies, of judging others, struck me in my heart. . . . I attended your Bible class on rare occasions, but I couldn't get any idea of one true God, for my aim at that time was nothing but to train my ears to an English speaking voice, and I read the Bible only as a means of self-improvement." He adds that another student of the same school led him to God, having himself been reached through the English Bible class.

A number of the Japanese teachers of English in almost every school are Christians. Mr. Chiwaya, pastor of the Tennoji Christian Church, had his attention turned to Christianity first by a selection in his reader.

The fact that we are working with the government and school authorities rather than against them, and are paid by them, certainly does not hinder the efficiency of this form of Christian work. Indeed, it is quite possible that if we did not have to work so many hours to support ourselves we could do yet more along the same lines. We are enlarging the work of the regular missionaries and established churches, just as any active native Christians enlarge it. Without the church in which to hold the English Bible classes, and the Japanese singing and preaching following, our work might have little Christian value aside from the spread of international good will. But there is opportunity for a good many more earnest Christian young people to come to Japan as English teachers. The supply is never equal to the demand. If Christians do not do it, non-Christians will. It is an opportunity for cooperation both with the Japanese government and with the missionaries. For myself, I feel that my life is many times more significant in this work that it would have been in America.

Missionary Illustrations for Uniform Sunday School Lessons

Paul's Voyage and Shipwreck
December 6

Many missionaries since Paul's day have braved the perils of the sea to preach Christ. On J. Hudson Taylor's first voyage to China, their sailing vessel was nearing the coast of New Guinea which was peopled by cannibals. During a deadly calm in which the sails flapped idly, the captain learned that a four-knot current was bearing the ship rapidly towards the shore. All efforts to turn the ship's course proved unavailing. The captain declared nothing more could be done. They could only await results. "No," said Mr. Taylor, "There is one thing more. Four of us on board are Christians." (One of which was the captain.) "Let us retire and ask the Lord to send us an immediate breeze." They did so, Mr. Taylor soon receiving the assurance of a definite answer. He hastened to the first officer begging him to let down the main sail. As they looked aloft the top-sail was already trembling with the coming breeze. Though dangerously close to the reefs, the ship was quickly turned and they were soon sailing away at six knots an hour. The wind did not lessen till they were out of danger.—*The New Acts of the Apostles.*

Paul in Melita and Rome
December 13

In a message from Mt. Lebanon, Mrs. Layyah Barakat relates her experience of escaping from Egypt during a rebellion in which many Christians were massacred. She secured passage at Alexandria on a ship bound for Malta (ancient Melita). With no covering but the sky above them, the refugees were drenched every night with the waves of the sea which washed over the deck of the vessel. Each day was spent in drying their clothing in the sun, but their hearts praised God for their deliverance, believing he was leading them on to safety.

At last they landed on the Island of Malta, hungry and penniless. Mrs. Barakat wandered down by the seashore feeling very homesick and lonely. An English nurse, out with her little charge, drew near and spoke sympathetic words which cheered her heart even though she could not understand them. She was taken to the home of a British officer whose wife was a Christian, where she was provided with food, clothing and money. As she left, the lady patted her on the shoulder saying, "God will provide." The Christ is still ministering in Malta.

Paul's Summary
December 20

The keynote of Paul's triumphant ministry may be found in these words: "I can do all things through Christ. . . ." Phil. 4:13.

Robert Louis Stevenson relates the story of a modern disciple who gave his all for Christ:

"Molokai, one of the Hawaiian Islands, is crowded with abominable deformations of our common manhood. Father Damien was a Roman Catholic missionary who was sent to Honolulu. There he learned of the dreadful leper settlement on Molokai, where there was no one to help, and he felt impelled to devote to them his life.

"He went there and shut with his own hand the door of his own sepulcher, made his great renunciation, and slept that first night under a tree with his leprosy-stricken brethren, looking forward with what courage God only knows to a lifetime of dressing sores and stumps. For twelve years he was their physician, carpenter, teacher—everything—and then labored on four years more while suffering from that terrible disease till death brought his release."—Quoted from *Adult Leader.*

The Master Passion—(Review)
December 27

The burning zeal of the Apostle Paul revealed in these studies has been the secret of the power of the onsweeping Kingdom of God through the centuries. Modern apostles of faith have continued to suffer that Christ may be known. Livingstone, Paton, Judson and others lived lives of peril, privation and sacrifice equalling that of Paul.

James Chalmers at his death, left a congregation of three thousand believers in East Africa. These lines of John Oxenham written in his honor, may fittingly be ascribed to the great apostle:

"Great Heart is dead, they say!
Not dead nor sleeping! He lives on!
His name
Shall kindle many a heart to equal flame.
The fire he kindled shall go on and on
Till all the darkness of the lands be gone
And all the kingdoms of the earth be won.
A soul so fiery sweet can never die,
But lives and loves and works through
all eternity."

A Home Mission Church

Bremerton, Washington, which is a home mission church, had a membership of sixty-two not quite two years ago. Now it has passed the 200 mark, has four flourishing Christian Endeavor societies, one of which has just been organized. A church annual dinner has just been held and hundreds of calls made on the first every-member canvass.

The Convention's Briefest Address

As vice-president of the International Convention of Disciples of Christ at Oklahoma City, Mrs. Elizabeth Ross presided at the afternoon session on the first day of the convention. Although she had to remain seated her voice was strong and clear as she introduced President Goldner with the following brief and inspiring address.

I THINK Brother Goldner brings you a gavel made of wood from the Holy Land. I bring you one made of ivory from the land that is to become holy—Africa. This gavel is a gift of love from Bolenge, Congo Belge, made by my son and a native Christian of Bolenge. It is of African ivory inlaid with elephant hair and the natural woods of Africa, black, red and yellow, the colors of the Belgian flag. They send with this their love and prayers for this convention. At this hour, perhaps eight o'clock in the evening, I fancy I see them looking out across the great Congo to the wide, wide sea to America, praying to the same Heavenly Father uniting our hearts. I want to bring to you some words of J. H. Garrison spoken at one of our conventions fifteen years ago showing his conception of what such a gathering is.

"What is an International Christian Missionary Convention? It is condensed history. It is faith seeing visions and planning campaigns. It is hope rising on triumphant wing for loftier fields. It is love, greeting old comrades, cementing new friendships and giving us a foretaste of heaven. It is a Jerusalem where the disciples tarry for a little while for a fresh enduement of power from on high. It is a river of holy enthusiasm wherein we bathe our weary spirits and are refreshed for the journey. It is an Antioch from which the disciples separated from their fellows by the Holy Spirit are sent out on new conquests on the mission fields and from which they return to tell what God has wrought through them. It is a Patmos from which the beloved disciples see in bold outline the future struggle of the church with her foes. Oh, blessed fellowship. Our hearts shall know nothing sweeter or holier until our feet stand within 'Thy Gates, O Jerusalem the Golden, the Redeemed City of God.'"

"Mother" Ross and Mrs. C. N. Downey, regional worker of the U. C. M. S., snapped at Oklahoma City

Brethren, we will hear great messages in the next few days. Brother Goldner will bring us one, but I pray that above every other voice there may be made audible to us the still small voice, God's, the Vicar.

God give us men with vision bold,
Men of ideals, with power to hold
And point the people to the paths of right.
God give us men above reproach,
Men who dare, and daring coach
Those who follow in greater things.

Friends, we are greatly blessed in having to preside over these convention sessions, a man who lives under the scepter of the Spirit. His daily altar song is, "I come to do Thy will, O God." His consuming passion is to preach Jesus Christ. Brother Goldner for twenty-six years has been a shepherd of souls in Cleveland, pastor of the Euclid Avenue Church and has led that people on and out and up toward the Eternal God, and their ministries of love and prayers and gifts encircle the globe. I am glad to present to you J. H. Goldner, president of this great convention.

Mission Boards Confer on China

AN important conference was recently held in New York City to consider the situation in China as it relates to missionary administration. Two days and evenings were spent in earnest discussion and presentation of the problems arising in this field. China is just now in the grip of a political, economic and religious revolution, and there never was a time when the attitude of foreign governments had more influence in connection with missionary work than the present moment. The strong nationalistic movement, the intellectual renaissance, and the fact that the central government lacks stability, all combine to make the present situation baffling. Along with these influences is running a tide of prejudice against foreigners which adds to the difficulties of the situation. The question of Chinese Christian leadership, control of mission property by Chinese Christians, trusteeship of mission schools and institutions, qualifications of missionary candidates, the erection of new mission buildings, and the qualification and attitude of missionaries on the field, are all involved in the present movement.

The following is the report and the resolution of the meeting:

1. That we urge the early revision of the existing treaties with China in such a way as to give effective application to the principles agreed upon in the treaty signed by the nine Powers in Washington on February 6, 1922, under Article 1.
2. That, with reference to the treaty provisions according special privileges to missions and missionaries;
   a. We wish it to be understood that when our respective governments negotiate the new treaties that are so urgently needed, we do not desire that any distinctive privileges for missions and missionaries as such be imposed by treaty upon the Chinese government and people.
   b. Correlatively, we consider it desirable that the Chinese government, by such legislation as may be deemed necessary, define the rights and privileges of missionaries, their property and work in China.
   c. We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.
3. That, with reference to extraterritoriality:
   a. We express ourselves in favor of the complete abolition of these privileges at an early date, and
   b. We further express the opinion that the determination of that date and of the provisions that may be considered mutually desirable is a task to be undertaken cooperatively on terms of equality by China and the other Powers.

"Do You Hear the Crying of the Children?"

By J. H. MOHORTER

A BIG New York daily published a pathetic story, by Josephine Casey, of the hard life and untimely death of a little girl in one of our New England factory towns. She tells how the child at the tender age of eight years had come from the Azores, and how in less than two years in an American mill this tender slip of humanity drooped and died and came to her grave in a land that had held so much of hope for her:

"She had been happy as a child in the sunny Azores, and used to tell of how she romped in the meadows and gathered the flowers, with her little brother as her companion. She said she had never had a pair of shoes on her feet until she came to America.

"Her mother died and her father came to this country and obtained employment in a mill at Fall River. His wages were low and he saw an opportunity to add a few pennies a day to his income by putting the little girl to work in the mill; and this little creature, accustomed to bright sunshine, green fields and pure air, was fastened to a machine in the impure atmosphere of a factory. Her love for flowers was learned through a simple little incident. Another girl was ascending the stairway to the workroom in the factory, holding in her hand a crimson geranium. The flower slipped from her fingers and fell to the floor of the hall below. She retraced her steps to recover it, but the little girl was there before her and was pressing the crimson flower to her pale little face when Rose reached her side. The little one begged for the flower, which was readily given to her, and then the child told of her life in her home across the sea.

"Friendship grew between them, and the older girl used to watch the child in the workroom, how she would steal away from her machine when the foreman's back was turned, cling to the window sill with her eyes strained for a sight of the blue sky and the big outside world, with such longing written in her face as would touch a heart of stone.

"The foreman would tear her roughly away from the picture her fancy built in the sky and push her rudely back to her machine, but she would steal away again at the first opportunity. And she was wasting away all the time; her hard life, long hours, drudgery, impure air and insufficient nourishment were doing their work." So the story runs.

Finally she came no longer to her place at the mill. The other girl would go to her humble home every pay day bearing a bunch of flowers, the cost of which made considerable inroads upon her own slender income. The child would smile as she took the flowers and would say they were very beautiful but "not like my own flowers in the Azores."

Thus she faded; thus she died.

Have we, as members of society and of the church of Christ, no responsibility for this and the thousands of other lambs of "his flock" that plead for a sight of the blue sky and of the fields and flowers, and who starve for the tonic breath of the open air? Shall these little ones made in the image of God be ground in the mill of commercialism that their stronger brothers and sisters may be supplied with every luxury? Shall American children, when robbed of the protection, training and love of a comfortable home, no matter what the cause, be left to suffer cruel privation and to take every chance of becoming criminal, pauper or occupying early graves? There is hope, thank God, for a favorable answer to these questions. The men and women of America are just. They are awakening to the injustice that has been and is still being perpetrated upon helpless childhood, and they are preparing to rectify the wrongs. In the meantime the church is answering the cry of these helpless little ones and is hastening to their relief. Disciples of Christ, through the department of benevolence of the United Christian Missionary Society, is rendering aid to from a thousand to fifteen hundred children a year. A half-thousand daily give thanks to God from whom all blessings flow for the enjoyment of a child's heritage, a good home, through this department's activity in their behalf.

The Poets Meet in Harda

By DONALD A. McGAVRAN

A FEW weeks ago I was privileged to attend the annual open meeting of the Harda poets. Ours is a small town of twelve or thirteen thousand but we have twenty-five or thirty poets who meet regularly to discuss poetry and exchange original compositions. The occasion of the open meeting was the birthday of the great Tulsi Das, the author of the *Ramayan*.

The president opened the meeting by introducing the chairman of the evening, a wealthy merchant who is the chief patron of the club. This gentleman recited a sonorous prayer in Sanscrit, expressed his happiness at being chosen for such an exalted post, his fear that he would not be able to carry out the duties as they ought to be done before such an august body, and a pledge that he would do his best.

The first speaker was the Hindi and Sanskrit teacher from our high school. He spoke on the life of Tulsi Das. A brief biographical sketch was followed by an attempt to appreciate the greatness of the man. In impassioned language—for the *Ramayan* is not only a great poem but is also the most widely read religious book in India, the *Odyssey* and *Iliad* of modern India—he evaluated the work of Tulsi Das: Its effect on religion, its effect on morals, on history and on literature. Tulsi Das, he said, made modern Hinduism, created the modern Hindi literature and language, and was a wellspring of faith and inspiration to countless millions of India's population. The writer of poetry of this kind might well rank above mere mortal poets, and the speaker expressed his belief that when Shakespeare and all the other poets of the world were gone and forgotten Tulsi Das would shine with increased luster and glory. He was met with loud applause.

The second speaker was a lawyer. He spoke on the "Political Aspect of the Ramayan." He was a heretic. He was a modern. He could not believe that the monkeys who fought for Ram, the hero of the epic, were real monkeys or that the demons were real demons, but rather that the monkeys referred to some aboriginal tribe and the demons to a race of uncivilized giants and barbarians. He spoke of Ram, who according to the *Ramayan* is the supreme God incarnate, eternal, without beginning, without end, unborn, unchanging, as one might speak of a highly honored man. Yes, he was a higher critic, and used a mild form of the historical approach in interpreting the epic. He also was applauded, but not so vociferously, and after the meeting there were some very severe criticisms passed upon him by his elder and less westernized brethren.

Then a local politician who was at the same time a scholar, spoke, interpreting a difficult verse of the *Ramayan,* after which the poets' contest was begun. Since the meeting was in honor of Tulsi Das, the conditions of the contest called for poems in which each stanza was to end in these four syllables, "Tulasi ki." The attempts were exceedingly interesting. Some of the verses were quite clever, some of the poems quite ambitious. Every member of the club participated. There was a flood of rhyme and meter.

The incident has its significance to those who wish to understand mission work in India.

We are not working with savages, but with a cultured people who have a language older and more sacred than Latin, a literature in the modern tongue which commands the respect, from an artistic standpoint, of all lovers of poetry, a religious devotion probably equalled by no nation in the world, although that devotion is attached to unworthy objects. We are working with people among whom are literary gentlemen who read their own literature regularly, and who compose poetry for the fun of it. All this brings a pride of race, of culture, of literature, of religion which faces the missionary in practically no other country.

But the second paper given at that meeting shows that the educated people are ceasing to believe in a superstitious literature, no matter how shot through it may be with ideals of devotion and surrender. The Bible of the Hindus, the *Ramayan,* is simply too primitive to command the belief of the educated classes. There is too much naïve portrayal of giants and demons and ten-headed ogres, and monkeys that talk, and jinn-like magic, for educated men to accept it. The first defense thrown up against a complete abandonment of the entire book is the allegorical interpretation, and into the rich metaphors, and wonderful figures of speech of the *Ramayan* educated India is reading whatever meaning it happens to desire. This cannot last forever and when it is given up, people will recognize the *Ramayan* for what it is—a truly great book of the pre-Christian and pre-scientific age.

Christmas in Other Lands

Halfway Around the World

CHRISTMAS time in a land halfway round the world from home does not sound very inviting, especially for the first year. Even if attacks of homesickness are withstood throughout the rest of the year, one might be excused for being a bit "blue" as Christmas time approached, with no chance of the gathering of the home circle. Many circumstances and conditions tend to emphasize the distance from home. The home gifts must be purchased, wrapped, and mailed long before Thanksgiving. "Do your Christmas shopping early" is a necessity, instead of just a piece of good advice from the merchant. The weatherman makes no effort to secure a "white Christmas," green is the accepted color for all the year around. The doors and windows remain wide open, and no sparkling Yule log could be tolerated. Great ropes of many-colored lights strung across the business streets, profuse crepe paper decorations and an extra supply of flimsy toys seem to be the outstanding signs of the season. There is no holly or mistletoe, no limitation of the color scheme, no sound of sleigh bells and no chimneys for Santa Claus to slide down even, since that gay old man has made his debut in this land so different from his north-pole country.

And yet, one cannot mistake the fact that Christmas joy is in the air, as the days of December speed away and the twenty-fifth draws nigh. The post-office has been besieged with the package-laden men and women, who send their remembrances to friends and loved ones in other lands. But all the Christmas joy is not sent to the other lands. People flock to the Japanese bazaars to buy the flimsy toys, the colored glass vases and the painted china, to the Indian stores for brass bowls and jardinieres and the wonderful damacine ware, to the embroidery factories for beautiful pieces of Philippine handiwork, to the libraries for books and Christmas seals, cords and paper, to the gift shops for fancy gifts at high prices, and to this store and that for other presents with which to fill in for the rest of the circle of friends. There is not so large a selection from which to choose, there are not quite so many shoppers and there is not so much of hurry and push in the crowd, but the spirit is prevalent. Folks are doing their Christmas shopping.

The children, too, are practicing for Christmas programs. They are practicing at school, they are practicing for Sunday school and they are practicing for the church program. They would not be left out of any of the practicing for anything in the world. They have the Christmas spirit. It is in the air!

Among the others, the missionaries do not escape from the rush and responsibilities of the season. They must guide and direct the church programs, more or less, they must lead in the preparations for the White Gift service, and they do not forget their home circles and their friends here. For them, too, the Christmas spirit is everywhere—they cannot teach the blessed story of the babe born in Bethlehem so long ago without refreshing it in their own minds and feeling a new joy and gratitude because they know it is true.

So it is that even the new missionary does not feel the need of "Mother Sill's Homesick Pills," as he or she may have felt the desire to seek relief through "Mother Sill's Seasick Pills" during the long ocean voyage to this far-away land. There is so much to do to help others that one does not have time to pity himself for being far from the family fireside. And, surely, the true Christmas joy is best found in self-forgetful service to others.

Last year in Manila was no exception to the rule. Early in December, Mrs. F. V. Stipp, Mrs. Leslie Wolfe, and Miss Edith Noffsinger, with their co-workers, planned the programs and began the practicing which was not finished until the programs were past events. Miss Marie Serrill and Mrs. W. N. Lemmon had their hands full, too, planning and arranging for the Christmas tree, gifts, and treats at the hospital. They remembered every nurse, employee and patient, as well as the doctors and their families. Everyone had to work at double-time rate to get everything done, they even missed their siesta in order to have time to do all the little extras the last few days. But, that was all a part of the happiness of the Christmastide.

At last Christmas Day itself began to dawn. All the programs were over. The day was free for fellowship in the homes. For the missionary children, the day had arrived when the mysterious packages from the States might be investigated. For the new missionary, it was the day wherein homesickness might be victorious and briny tears be shed. For a group of nurses in the Mary Chiles Christian Hospital, it was the day to awaken the sleeping world with the singing of sweet carols. With Miss Serrill, these nurses visited Miss Noffsinger, Dr. and Mrs. G. Garcia, and Dr. and Mrs. W. N. Lemmon, announcing with their songs the "Glad tidings of great joy, which shall be to all men." Could anyone miss the supreme joy of Christmas Day when it is ushered in by the plaintively sweet harmony of Filipina voices singing those age-old carols, even though half the world separate him from his own home hearth?

Christmas morning is one of the shortest in the year, especially when there are packages from far distant loved ones to be opened and enjoyed. Then, everyone helps everyone else exclaim over the beauty or novelty or especial usefulness of the various gifts. So it is that even the new missionary, most of whose home folks may not yet have learned just how early things must be sent to reach here before Christmas, is not without happiness.

The festivities for the Manila Station this year were in the Wolfe and Stipp homes. The "Wolfe Den" is always a good place to go for wholesome, well-cooked food in plenteous quantity, and it is especially so at Christmas time. The table was extended to its limits and it literally groaned under the burden of the turkey and all the trimmings.

Truly, nothing was lacking about the dinner—the dressing, sweet potatoes, cranberries, celery and fruit cake were all there, delicious and bountiful. And unrestrained joy filled the hearts of the group that gathered round this festive board. Besides the regular Manila crowd of the Wolfes, Stipps, Lemmons, the Misses Serrill and Noffsinger and A. G. Saunders, there were Miss Vera Adamson from Laoag and four guests from the round-the-world boat that came into Manila Bay at dawn that day. these four were W. E. Crabtree, and Mr. and Mrs. Pritchard of San Diego, and Miss Kelly and Mr. Trusdell of Los Angeles. These friends from the States were friends from home for all of us and the fellowship was rich and sweet.

After dinner, the whole party adjourned to the Stipp home, across the lawn, where they found an "honest-to-goodness" Christmas tree, as heavily laden as the table had been. To the delight of the children, Old Santa was present in person to distribute the lovely gifts among the members of this fine Mission "family." If there were any tears shed, they were tears of great joy or tears that came from excessive laughter that accompanied Santa's (Mr. Saunder's) opening the packages in his huge stocking. Fun and fellowship went hand in hand through it all. The Christmas spirit was in the air!

Christmas time in a land halfway round the world from home does not sound very inviting, especially for the first year. But, if Christmas of 1924 in the Manila station of the Christmas Mission is a fair sample, Christmas joy does not depend upon the place one happens to be, nor upon the reunion of and fellowship with one's own family circle, but rather upon what reaction one makes to the surroundings. Wherever one loses himself in service for others, wherever the gospel story is retold and lived, wherever people welcome the Savior who was born in the manger so long ago, there true Christmas joy is, and the Christmas spirit is in the air, one cannot miss them. And, the Christian's joy is only emphasized when it stands out in contrast with the dreary outlook of those who do not know or will not accept the salvation heralded by the angel chorus out on Judea's frosty hills, nearly two thousand years ago.

37 EDITH NOFFSINGER.

Christmas in Jamaica

MOTHER NATURE makes elaborate preparations for the Christmas season in Jamaica.

Can anything be more beautiful than the velvety, red poinsettias, the flaming hibiscus, the masses of bright colored bougainvillae, the delicately tinted roses and creamy lilies against the background of mountains, wooded to the very tops? This is nature's delightful setting for the holidays here.

The people of Jamaica also make preparation for celebrating the birth of the Christ-child. Each church is decorated with beautiful flowers and ferns and special services are held at daybreak on Christmas morning. Great groups of people wend their way to these services in the early morning light and everywhere the Christmas spirit is manifest.

After the church services the poor, the sick, the blind and the crippled are given gifts of bread, beef, sugar, rice and clothing that kind friends have furnished for this purpose. In this way those who are unfortunate are made very happy at this season of love and cheer.

How Christmas Is Celebrated in Porto Rico

THE time from *Noche Buena* (Christmas Eve) until January 6, or Three Kings' Day, is one for "making merry," not " 'Neath the White and Scarlet Berry," but under beautiful palms and tropical skies. While this feast time is of Spanish origin, the customs have been so assimilated and popularized that it may truly be called a Creole festival.

Noche Buena, in the Roman Catholic churches and cathedrals, is the time the birth of Christ is dramatized. There is the stable, the sheep, oxen and the virgin with the Baby Jesus. Only a small per cent of the town people attend such services and the large rural population give little attention to the religious significance of the occasion. It is a night for *cenas* (suppers). In the well-to-do homes, the toothsome roast pig is never lacking. The humble peasant will try to have at least his chicken and rice. Bacchus was formerly well remembered and even now his contraband is often present.

It is in the country that the traditions of this feast are kept more true to their original form. The *aguinaldos* are sung to the same happy rhythm, accompanied by the same stringed instruments and scrapy gourd as were used generations ago. The poetic nature of the peasants expresses itself in the original verses which the young man sings to the maiden, who spontaneously sings her answer in rhyme as they spend the hours gaily in their *danzas.*

Groups of musicians go from place to place singing their *aguinaldos,* expecting gifts of money or food. They often take with them a toy representation of the Bethlehem scene. The fanatical ones take the money to the parish priest, but their number is not legion.

The crowning event for the children is Three Kings' Day. No stockings are hung on Christmas Eve. The Porto Rican children believe that the Three Kings come from the Orient each year riding camels. On the night of the fifth of January, they fill boxes with grass and place cups of water beside them for the camels. They expect the kings to leave them gifts. Poor children try to leave their boxes in the homes of beneficent friends. So sure are they that there were three Wise Men that they are named, Beltezar, Gasper and Melchior. The last named is supposed to be black and to be the most liberal with his gifts.

The mission churches are trying each year to give Christ greater importance in the celebration of his birthday, teaching the spirit of giving to those who need, rather than expecting gifts for self. Many lives and hearts have already been given to this Christ. May we not expect from these and others that he may be restored to the place of honor in their lives that is due the Savior of the world?

MAYME S. CARPENTER.

Contrasting Eastern and Western Medical Practice

By DR. FRANK VIERLING

The following extract from a letter written by Dr. Vierling to the Flatbush Christian Church, Brooklyn, New York, his living link, will be of special interest to our readers in the medical profession.

WE like our work in China. Our hospital is splendidly located in the center of a vast population. Considerably over a million people have no other hospital to which they may go. They have the old-fashioned Chinese doctors whom they may call. They come once, feel the pulse in both wrists and write a prescription almost as long as this letter. If the patient gets well the doctor gets the credit. If he does not, another doctor is called who writes another long prescription and this continues until the patient recovers or is just about to die. If he recovers the last doctor who saw him gets all the credit, although nature should, because the disease has run its course. If he dies, the last doctor probably could see the signs of impending death and told the family he would die and that it was too bad they did not call *him* earlier. If his prediction is correct, he also "gets the credit." Native doctors naturally like to be called when the patient is just about to recover or just about to die. They are very frank about saying the prescriptions of the other doctors are useless. One wonders why people have faith in any of them, and yet they do. Some of our own patients, if they do not get well as fast as they think they should, leave and go back to native doctors. And this is not only true of the ignorant. The mayor of our city, a former student of a mission school, was treated for malignant malaria. He later had a relapse and I am told tried several Chinese physicians without relief before coming back to us.

In addition to the Chinese doctors, there are the temples—the sick are taken there or the members of the household go there for a prescription. This is supplied by shaking up sticks in a box and drawing a number. The prescription of that number is filled and given to the patient. If he does not recover, they try another temple.

Possibly you have heard of the patience and fortitude of these people. We are sometimes able to put them through a surgical ordeal that would cause the surgeon at home to throw up his hands in amazement and disapproval. Not infrequently coolies will stand a great deal of pain without wincing. But on the whole our patients here are very much afraid of a little pain—far more so than they are at home. They will go home to die rather than submit to a simple procedure because, as they say, "*O paw ten,*" "I fear pain." We do a great deal of simple minor surgery under ether simply because it is impossible to get the patient to cooperate if he is conscious. Just today a woman went home cured, to whom we had to give ether a week ago to find out whether she had an abscessed tooth or a peritonsillar abscess. Her jaw was terribly swollen. She said her tooth and throat both hurt, but she absolutely refused even to open her mouth or let us touch her because she was afraid of being hurt. It turned out to be a peritonsillar abscess. When she went home she was laughing and thankful. Another difficulty we encounter is the attitude of parents to children. We examine the child, who is likely to be screaming, kicking, scratching and biting, make a diagnosis and give the medicine. Next day they come back and the child is worse. "Did you give the medicine?" we ask. "He did not want it," they reply, and seem to think it perfectly reasonable that a child of three or four should dictate what medicine, if any, it will take, and how much and where and when and how. Here again, the hypodermic injection is often resorted to, especially in malaria, which is common here simply because it is the only way we can know we are getting the medicine into them.

I wish you could meet our old evangelist. He is solid worth and we all love and admire him. He is the balance-wheel of the place. He is well beyond seventy and yet preaches enthusiastically every day to the hundreds of patients who come to our clinic. Thus his yearly audience is about thirty thousand. The people come from every direction and come for many a mile. He spends the whole morning in the waiting room until the last patient is gone. Besides preaching, he talks to them personally and sells them Bibles or parts of Bibles, and by his saintly old presence helps to keep order when waiting is long and patients become impatient. One of the hardest jobs to tackle is to handle a Chinese crowd seeking admission—whether it is to a doctor's consulting room, an entertainment or a ferry boat. They never heard the words so familiar to us, "Take your turn, line forms on the right." They all push and shove and try to get there first, and although we number them as they come and see them by number, we often have trouble with crowding. We have a Bible woman, too, who does personal work among the women during waiting hours. She takes a deep interest in many of our in-patients, and though she has bound feet and walking is difficult she makes many visits to the homes of patients after they are discharged, following up the start made in religious instruction during their sojourn in the hospital. The Chinese are not an easy people to win to a new faith. It took Robert Morrison seven years to make a single convert, but when you consider the conservatism and inertia of these people you will think he did mighty well.

We are in excellent health. Just now I am the only foreigner at Luchowfu—have been for several weeks on account of the hot weather. Several of the members of the station are in the mountains. Mrs. Vierling and the children are at Tsingtao, on the sea, a beautiful place where we have just secured a cottage. (We had to get our own as people with large families have exactly the same difficulties renting that they do in America—only more so.) We are looking forward to our trip to America next year and the chance of again seeing all our old friends and making new ones, and also for the opportunities the children will have for schooling and the opportunities we will have for further equipping ourselves for our work in China.

On the Puget Sound to Gulf Highway

By GEORGE J. RUTH

First Christian Church, Big Spring, Texas

THE First Christian Church of Big Spring, Texas, was organized in the fall of 1882 with seven members, meeting in the homes of the members and later in the schoolhouse, but the congregation grew so fast that a lot was secured and a small building erected. The church continued to prosper and in 1889 it was decided to enlarge the building. It was at this time that the Board of Church Extension proved its usefulness, even at that early date, by making a loan of $300.

Feeling that some day they might want to build in a more desirable location, the women of the church purchased a lot on what is now the Puget Sound to Gulf Highway, and only a few blocks from the business part of town. Having looked forward for years to a new building, the church finally decided the first part of this year to erect a building to cost between $8,000 and $9,000, but when plans were received and changes made the lowest contractor's bid was $14,000 and some of the members thought this was too great an undertaking for the church, but we went at it with faith and prayer. The church was completed with the help of the church erection department of the United Christian Missionary Society, which came to our aid with a loan of $5,000.

One unusual thing about our building is that we have had no church suppers or fairs to raise money. On a number of occasions when we did not know where money was coming from to pay the workmen at the end of the week, we gathered in our Wednesday night prayer meeting and prayed that the money would be provided. The Lord always heard our prayers and when the time came the money was ready.

The church building is forty-nine feet by seventy-two feet on the outside, with basement under the whole church, and so arranged that we can have eight or nine good-sized classrooms with partitions which can be opened up when we want to use the whole basement. The main auditorium is beautiful, with a ladies' parlor separated from the main room by folding doors. When the doors are open we can seat about five hundred people. The church is finished in stucco on the outside and the inside is covered with sheet rock on the walls and metal ceiling, with an indirect lighting system.

We moved into the basement of the new building the first Lord's Day in July and have had an increased attendance at Bible school and all services ever since. We are expecting a Bible school of not less than 150 every Sunday as the fall work begins. It seems that every department of work is growing in interest. The members are so happy and grateful for the new building and especially for the help of the department of church erection, that it will be much easier to get them interested in missionary work. We are planning a five-year campaign, so that by the time we pay off our loan we hope to have a church of five hundred members and a Bible school of 300.

Not only are the members proud of the beautiful building but the citizens of Big Spring, especially the business men, are loud in their praises and say that it is the prettiest building in town.

The present pastor has been with the church about three years and has been given a call in these words, "You can stay just as long as you want to."

Plans for Orphanage in Batang

Considerable information has been received from Mrs. J. C. Ogden at Batang, Tibet, that plans are under way for the building of the orphanage. Already a long list of supplies for it has been sent to us, and this equipment is being sent to the field from America. Mrs. Ogden writes that the orphanage work is going on very happily and that the construction of the new building under the Shelton Memorial Fund will bring great influence and joy among the people.

Echoes from the Jubilee

THE first of the Golden Jubilee buildings to be dedicated was the Mexican Church in San Antonio, Texas, September 27, at a cost of $25,000. Everyone declares this one of the most beautiful small church buildings they have ever seen. The credit for its beauty and unusual arrangement is due to Mr. Wickes, as it is also in the case of the other Jubilee churches.

The second building to be dedicated was the Livingston Academy building October 23, at a cost of $80,000. This building would do credit to any school. It is plain, substantial and well arranged for an academy building. The dormitory at Livingston has awaited the completion of the academy building. But it is expected that this will be built during the year 1926.

Probably the next building to be dedicated will be the Mather Church building in West Pennsylvania. This received $10,000 from the Golden Jubilee fund and the donation of the lot and some six or eight thousand dollars from the Mather Company. That is, they agreed to complete the building which will probably cost between sixteen and eighteen thousand dollars.

The other $10,000.00 in the Golden Jubilee fund assigned to churches in West Pennsylvania, awaits the securing of suitable lots, the local people in every case providing the lot.

The Beech Bottom Church of West Virginia, will probably be dedicated in early January. With the gifts from the company, local gifts and gifts from West Virginia, the total cost of the building will be $50,000 of which amount the Golden Jubilee designated $5,000.

Ten thousand dollars has been put into equipment of the Indian Mission. This has provided a good bus for transporting the children to the public school, erected a barn and silo and other farm equipment. Five thousand dollars is being held to erect another cottage or to be used in some way to add to the capacity of the school.

The Jarvis $25,000.00 is being used for the girl's dormitory. The corner stone for this building will be laid in November. As this is being erected from material on the farm and by student labor, it is slower in construction. It will be ready for the opening of the school in 1926.

The $25,000 for an academy building at Southern Christian Institute is being used in preparation of the material. The General Board of Education has recently granted $25,000 additional for this building, and it is expected by the opening of the school in 1926, to have this $50,000 building ready.

The $10,000 for the Central Christian Institute is not sufficient to erect even the first unit of their building. The Negro woman's missionary societies are seeking to raise an additional $50,000 this year. This school building is greatly needed at Central.

The $100,000 for the Bertha Merrill Memorial Chapel and Disciples Community House in New York is awaiting report of the survey.

The business of the church is to make Christ known everywhere, so that every honest seeker after truth may know the truth and be guided by it to the Father of the spirits of all flesh. That was Christ's thought and Christ's program.—*A. McLean.*

New Subscription Policy

(IN EFFECT NOVEMBER 1 TO DECEMBER 31, 1925)

NEW SUBSCRIPTIONS: To each person who, between November 1 and December 31, 1925, sends in five *new* subscriptions to WORLD CALL accompanied by remittance, at the customary rate of $1.50 each, one *free* subscription for a year will be given to the remitter or to anyone else designated. A *new* subscriber will be considered a person who has never previously taken WORLD CALL, or whose subscription expired prior to January 1, 1925.

RENEWALS: To each person, who between November 1 and December 31, 1925, sends in twelve *renewals* to WORLD CALL, accompanied by remittance, at the customary rate of $1.50 each, one *free* subscription for a year will be given to remitter or to anyone else designated. A *renewal* will be considered the reinstatement of a subscription which has not yet expired or a subscription which has expired *since* January 1, 1925.

NO LIMIT: A person is not limited to one free subscription. WORLD CALL makes a most acceptable Christmas gift. You can easily obtain free subscriptions for some of your friends. One *free* subscription will be given for each lot of five *new* subscriptions and each lot of twelve *renewals* whether sent in by one person or several people.

HANDLING INSTRUCTIONS: For convenience in handling in the office, you are requested to use the pink blank for new subscriptions and the yellow blank for renewals, which will be furnished on request.

Yours for increased WORLD CALL circulation,

J. H. Mohorter, Chairman
H. B. Holloway
G. I. Hoover
Milo J. Smith
Lela E. Taylor
WORLD CALL Committee.

Echoes From Everywhere

(*Continued from page* 49.)

China and the International Conference of Nurses

At the International Nurses Conference held in Finland in July there were over a thousand delegates present from all parts of the world. Miss Lora Simpson, secretary of the Nurses Association of China, and Miss Wu, superintendent of the Chinese Red Cross Hospital in Shanghai, were our delegates from China. It was certainly an eye-opener to Miss Wu when she saw the delegates from all parts of the world who were nurses and some from royal families. It was worth all the money we spent to send her. She got a world-wide view of what the nurses are trying to accomplish and can pass it on to her people in a way that we foreign nurses could not.

Miss Nina Gage, superintendent of nurses of Yale in China, was elected president of the International Conference of Nurses and the next meeting will be held in Peking in 1928. The Nurses Association of China meets every two years and will meet in Nanking in February, 1926, during Chinese New Year.

NANCY A. FRY.

Nantungchow, China.

Oklahoma and the Reading Contest

Mrs. Georgia McKinney, general secretary of the Oklahoma Woman's Christian Missionary Society of that state, writes that at the beginning of the reading contest the State Board offered an award of $10 to the society having the greatest number of points by September 25, the money to be spent for missionary books. University Place Church, Enid, with 76 members, secured this award, having 4,480 points, or an average of 58 $18/19$ points for each member. Hominy, Oklahoma, was second, with an average of 50 $15/29$, and Chickasha third with an average of 42 $8/17$. The state board is offering another ten dollars to be awarded at the close of the March quarter. In this contest University Place Church, Enid, will be eliminated.

The total number of societies reporting in this contest was 46; total number of books read, 4,204; number of points, 43,653. Mrs. McKinney says that the reading contest is arousing more interest in missions than anything they have ever done.

The women of Oklahoma set a goal of 2,500 subscriptions to WORLD CALL by the time of the international convention and reached 2,268.

Fine Group Of Young Men

In August Miss Etta Nunn wrote from Mexico: "I am just back from a baptismal service at the church. The wife of one of the officers of the church was baptized, also a young man. It would have done your heart good to see the large group of fine young men in the Sunday school this morning. We are constantly planning how to interest and hold the young people for the church and for Christ. It seems to me that our work here was never in so hopeful a condition nor in so happy spirit." Late in October Miss Nunn wrote: "This month we have had six baptisms at San Luis Potosi, four of them young people from the school."

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A Rare Privilege In Teaching

This month a group of five young women began meeting at my home for study of the book of Acts, in preparation for the reading course examination. They are an interesting group. One is my head teacher, one a blind girl who teaches the class for the blind in the woman's school, two are assistants in the embroidery and designing room and the fifth is an embroiderer and also a teacher in the woman's school. Every one teaches a daily Bible class and a Sunday school class. They are very eager in their studies and I realize a rare privilege in teaching them.

Early in the month I attended a teachers' council in Cawnpore and went from there to Harda where I helped D. A. McGavran in a three-day institute for his primary teachers. There were about twenty teachers in attendance and we believe that the work was profitable in a practical way.

MARY CAMPBELL.

Kulpahar, India.

Church Outgrowth Of Missionary Society

Mrs. Jessie C. Monser, pastor of the church at Vandalia, Illinois, has recently organized a girls' circle there and sends in some WORLD CALL subscriptions for the members. The church at that place was the outgrowth of a woman's missionary society of four members organized three years ago. Later a Sunday school was opened and a church organized. Today there are 135 members and a $20,000 building is being erected.

Training for Service

Since the evangelists went away with the Chentu party the two large orphan boys, seventeen years of age, have helped with the services on Sunday. We all feel happy to see them doing so well. They also conducted the funeral of a month-old baby from the orphanage.

My Sunday school class has increased in numbers for the past few months and the interest of the girls seems to be steadily growing.

MINNIE F. OGDEN.

Batang, West China.

Keeping the Doctor Busy

During the month 1,135 treatments were given; 628 new cases treated in Mungeli alone. We have examined all of the boys in the hostel here and given them mass treatment for hookworm. We are hoping to get all the enlarged spleens back to normal this month. I have been surprised to find so many boys needing tonsillectomy.

V. C. RAMBO, M.D.

Mungeli, India.

Our Worker Appreciated

An interesting letter has recently come from President James A. McAllister, of the Evangelical Seminary in Porto Rico. Two brief paragraphs in it will be of real interest to our people:

"You will be interested and glad to know that Mr. Morton is filling a very important place in the work of the seminary, which is reaching out until its influence is being felt all over the Island. He is putting new life and hope in the Sunday schools in a way that the whole mission work is being helped. We are looking forward to great things, for he is only getting started.

"It may be of interest also to know something of how the university is following up Juan Rivera in the College of Missions and university work. The president thinks it means a great deal for his university to have its graduates in the institutions in the States when they prove to be the right kind."

Pictures, Music And the Gospel

The work during the month of August was for the most part in Barela. By the use of the motor car thirteen villages were visited. Magic lantern slides were shown at three different centers to appreciative audiences of men, women and children. On special invitation of the daughter of the promoter of the largest temple in Barela pictures were shown in the temple courtyard. We had two special invitations to play the Victrola in homes where relatives and friends from other places were visiting. The Christian message was given on these occasions. Three hundred people attended the Sunday schools and medicines were dispensed to 500 people in Barela and the villages visited.

W. H. SMILEY.

Barela, India.

Where the Old Proverb "Jack of All Trades" Fails

Dr. W. E. Macklin of Nanking, China, writes that instead of tennis as a means of recreation he gives his spare time to farming and gardening. He has given a great deal of study to bees and has sold some in Hunan. He is teaching bee culture to some of the university students and this will enable them to make a living if they go to a good bee district. He is also giving some attention to the raising of goats and cattle, thus enabling the missionaries and others to get pure milk.

Dr. Macklin has recently translated Caird's *Introduction to the Philosophy of Religion,* and his articles on health and hygiene have been taken to Japan and Korea by the head of the leper work. He writes that two of the men who were his assistants in the medical work now run a dispensary on South Gate Street, the merchants providing the money, $3,000 to $4,000 a year.

From Mary Chiles Hospital

For two months the daily average of patients in the Mary Chiles Hospital was sixty and sixty-two. This is the largest average for five years. There were thirty-six major operations, nineteen minor operations and fourteen deaths.

In the Training School we have forty-one student nurses, fourteen of the number being probationers. The five graduates we have this year are a great help. We have chapel for the nurses every morning, in addition to the chapel service for patients. Dr. Garcia is measuring up to his responsibility and has a mighty fine spirit. What a joy it will be when we can move our children into the new building, which is making slow progress.

MARIE E. SERRILL.

Manila, Philippine Islands.

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THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS OF THE UNITED STATES

A Teachers' Institute at Harda

By Donald A. McGavran

THERE is a large primary school staff in Harda. Five in one boys' school, eight in another and six in the girls' school, nineteen in all and they have in their charge over three hundred pupils. During the present lack of money it seemed impossible to improve the buildings very much—though they sadly need it—so we turned our attention to the improvement of the quality of the instruction. Out of these nineteen teachers only five are at all trained. The others are teachers by experience. They do their best but their methods are often rather antiquated and their ideals low. It seemed that a teachers' institute might do much to inspire new ambition and to improve certain methods. But who was to teach it? We were fortunate to obtain the services of Miss Campbell of Kulpahar. She has had both training and experience in the United States and has been in charge of the primary school training of a large number of our Christian boys and girls here in India. She very kindly consented to take charge of and conduct the institute.

After coming to Harda and inspecting the schools and the work of every master and mistress, the institute started. Eighteen teachers attended. We met in the Girls' School building which is the best among the primary schools and is centrally located. The course of study included theory and practice of lesson planning, the project method, improved methods of teaching reading, the use of handwork in the school and nature study. With the exception of a few hitches, work went along splendidly and all the teachers gained a new outlook on the possibilities of their profession.

It should be said that just before the institute opened, Mr. Gordon, the director of Moral and Religious Education of the mission, visited Harda and delivered a couple of very inspiring addresses to the teachers in which he stressed three points: the high calling of the teacher, the need for daily spiritual reenforcement, and the necessity of growing and reading, of keeping up with the times and of improving one's teaching. It was a distinct help to have these talks at such an opportune time.

It appears that the Teachers' Institute has been helpful to the primary schools' staff. The biggest thing that has come out of it is a new willingness to read educational material, and to meet once a week for a teacher training class. All the primary schools are now planning a "Parents' Day Project."

Grape Juice Only

By Lois Lehman

IN preparation for the honored visit of the Crown Prince of Japan to Akita this fall, the teachers of the kindergarten brought up the subject of how we should celebrate during the three days that His Imperial Highness would be here. Naturally, saki drinking was the interest brought to the forefront. It was proved that with the child there are no secrets, when the children were asked to raise their hands if there was saki drinking in their homes. The children who belong to the homes where the W. C. T. U. pledge has been made, were quite in the minority. One little girl said, "My father doesn't drink but my mother does," and another responded by saying, "My grandmother drinks." All the children were asked to talk to their home folks and tell them that saki drinking is harmful to their bodies and minds. The teachers demonstrated this by putting into the white of an egg, which was explained to be like the grey matter in our brains, some alcohol. The children were very much interested in watching it harden. At first very little effect could be seen, just like the effect of drinking, but gradually the egg became quite hard.

Not only did the teachers stress the fact that if the people drank to celebrate the Prince's coming would they be harming themselves, but their drinking would be most displeasing to their honored guest, for it is well known that the Prince abstains from strong drinks or any kind of carousing, and therefore it would be most fitting to honor him by following his example. As a substitute for saki we in the kindergarten made grape juice which is comparatively an untasted drink among the children. They were delighted with its sweet taste. A few days afterwards when the subject was brought up again, the little girl who said her mother drank said, "I talked to my mother and she promised that she would drink only grape juice to celebrate the Prince's coming."

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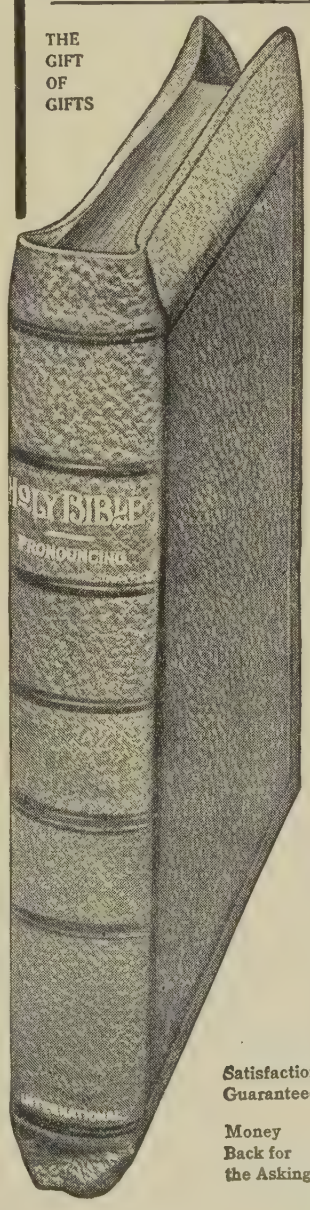

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SPECIMEN OF TYPE

and of Är'pad? where *are* the gc
Sëph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'rĭ-ā
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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"Other times other ways"

WE live in an age of change. Religious education feels the spirit of the times, breaks with the past, faces new problems, squares up to them manfully.

Robert Raikes, the noble founder of the Sunday school these many years ago, would have a hard time recognizing the offspring of his philanthropic mind if he were to look down on the modern Church school.

The wonderful progress Raikes and those other early leaders made even in their time is all the more remarkable in light of the consideration that they had almost nothing with which to work.

That statement needs qualification of course. They had teachers who were well-meaning, good-intentioned folk; they had some children eager to learn; and they had the Bible. A great deal, you might say.

But consider this fact—that almost none of the things we now know about teaching religion had then been discovered. Teachers, no matter how good-hearted, had no body of experience behind their working, *no literature* to guide them in teaching the youth they sought to serve.

In the long years since that time the principal advance which has been accomplished in religious education has been in the field of the literature which is placed at the disposal of the teacher in the Church school.

Expertly written from the point of view of youth *experience,* closely knit up with the latest findings in child study, no expense spared to produce the best, master artists assembled to portray child life accurately, courses of study carefully chosen by some of the keenest thinkers in America—these are a few of the changes that have come in the last twenty-five years to gladden the heart of the Sunday school teacher.

The significant mark then of our time is a *graded* literature for religious education. It is an advance of marked importance which places the Church school on a basis of equality and dignity comparable with that of the public school, quite aside from the accepted importance of Christian instruction.

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CHRISTIAN BOARD OF PUBLICATION

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Pronunciation of Foreign Words Used in This Issue

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ̄ as ĕ̄ in hĕ̄r.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bakatola—Bä kä tō lä
Bolenge—Bō lĕn gĕ
Bkota Nganga—E kō tä N găn gă
Ibanza—I bīn zä
Ikelemba—I kē lĕm bä
Jiapa—Jū ä pä
Lac Ntumba—Lăc N tūm bä
Matadi—Mä tä dī
Ngiri—N gī ri
Ngomba—N gōm bĕ
Nkum—N kŭm
Ubangi—U băn gī

India

Harda—Hŭr dä
Ramayan—Räm ä yän
Tulsi Das—Tŭl sī Däs
Tulasi ki—Tŭl ä sī kī

Japan

Ainu—Ai nū
Akayama—Ak ä yä mä
Akita—A'kī tä
Chuzenji—Chū zĕn jī
Fukushima—Fū kū shī mä
Hokkaido—Hōk kai dō
Hondo—Hōn dō
Imamura—Im ä mū rä
Jeyash—Jē äsh
Karuizawa—Kär u ī zä wä
Kumasaka—Kū mä sä kä
Kurotaki—Kū rō tä kī
Matsushima—Mät sū shī mä
Murai—Mū rai
Miyo Kyotuska—Mī yō Ky ō tŭs kä
Nikko—Nīk kō
Nitobe—Nī tō be
Sakai—Sä kai
Sappora—Săp pō rä
Sheirai—She ī rai
Sendai—Sĕn dai
Takinogawa—Täk ī nō gā wä
Yokoyama San—Yō kō yä mä Sän

Latin America

aguinaldo—ā gē näl dō
Noche Buena—Nō chē Bwē nä
danzas—dän zäs

Philippine Islands

Abra—Äb rä
Bangued—Bän guēd
Cagayan—Cäg a yăn
Ilocana—I lō cä nä
Ilocos Sur—I lō cos Sŭr
Itnegs—It nĕgs
Laoag—Lä wäg
Luzon—Lū thōn
Pablo Bringas—Päb lō Brīn gäs
Sinait—Sī nä īt
Tinguians—Tin gī äns'
Vigan—Vī găn
Visayan—Vī säy an

Off for India

MR. AND MRS. DAVID RIOCH, before leaving for India, where they enter their twenty-eighth year of service, send the following message to their friends through WORLD CALL:

"We wish to take this opportunity to bid farewell to our many friends in the United States and Canada. We sail October 24 for London, England, and after a short visit with relatives will go on to Bombay, November 14. It is our hope to spend Christmas with the Christians of Bina, India, where we will be located.

"Our love goes out to our kind friends who have helped to brighten the days of furlough and who have made it possible for us to return to India with much that will aid very materially in our work.

"May the Loving Father have you all and us in his safe keeping, body, soul and spirit consecrated to himself."

David Rioch, Jr., has finished his medical course at Johns Hopkins Medical School, Baltimore, and has a responsible position with Eastman Hospital, Rochester, New York, in the research department. Janet, the daughter, is in her last year at Butler College, Indianapolis, and plans to enter medical school, both she and David having service in India as an objective.

The Missionary Register

Missionaries Going to Field

Miss Zonetta Vance, India, City of Lahore, New York, November 25, 1925.
Mr. and Mrs. David Rioch, India, S. S. Lancaster, New York, October 24, 1925.
Miss Hallie Lemon, Mexico.

Births

Frances Elma to Mr. and Mrs. Fritz J. Huegel, Mexico, September 29, 1925.

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Reaching the Women

During the month the Bible women, Godavri bai and Mathuria visited sixty-one homes, making 162 calls. Five of the homes were visited for the first time. On account of rain and mud some houses could not be reached every week. Twenty women are having lessons in reading and a few in arithmetic.

Bina, India. MATTIE W. BURGESS.

The man of true vision and progress does not break away from the prophets of the past, but keeps in line with them and pushes their paths farther into the region of larger truth and service.—*Presbyterian Magazine.*

Receipts for Four Months Ending Oct. 31, 1925

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$ 63,463.13	$ 3,277.21*	$ 24,988.98	$ 28,807.92*
Sunday Schools	15,604.56	2,191.98*	1,056.39	7,020.98*
Christian Endeavor Societies	1,546.13	62.57	20.00	1,420.78*
Woman's Missionary Societies	70,888.05	5,248.45	840.56	360,496.43*
Circles	5,138.88	2,181.76*	96.00	18,762.12*
Triangles	701.73	701.73	10.00	10.00
Children's Organizations	1,392.02	641.78*	.11	8,376.10*
Individuals	9,450.05	1,967.70	16,531.89	16,438.46*
Bequests	855.06	1,744.94*	290.00	830.58*
Interest (U. C. M. S.)	11,583.28	8,639.42	6,816.50	1,150.34*
Interest (Old Societies)	10,512.43	2,871.33		
Receipts from Old Societies			22,006.72	15,818.83*
Home Missions Institutions			37,049.07	8,133.91
Benevolent Institutions	12,166.56	762.42	3,691.00	2,049.53
Annuities			26,500.00	7,740.00
WORLD CALL Subscriptions and Advertisements			17,485.64	1,735.64*
King's Builders			1,342.80	233.12*
Literature			15,514.06	6,986.88
Miscellaneous	15,061.50	5,316.45	8,534.59	34,059.13*
	$218,363.38	$15,532.40	$182,774.31	$470,213.14*

Board of Education

Churches	$ 13,851.93	$ 2,281.58*	$ 300.70	$ 3,226.93*
Sunday Schools	41.42	26.42	65.00	64.70
Individuals	152.00	97.00	200.00	200.00
Colleges	3,192.69	1,689.79*		
Miscellaneous	1,285.70	169.55		
	$ 18,523.74	$ 3,678.40*	$ 565.70	$ 2,962.23*

Association for the Promotion of Christian Unity

Churches	$ 724.09	$ 323.80*
Individuals	1,005.00	219.00
Literature	58.00	120.91*
Interest		10.42*
	$ 1,787.09	$ 236.13*

*Decrease

United Christian Missionary Society
Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station; P. O., Shepherdsville, Ky., R. R. # 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel Ave., Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

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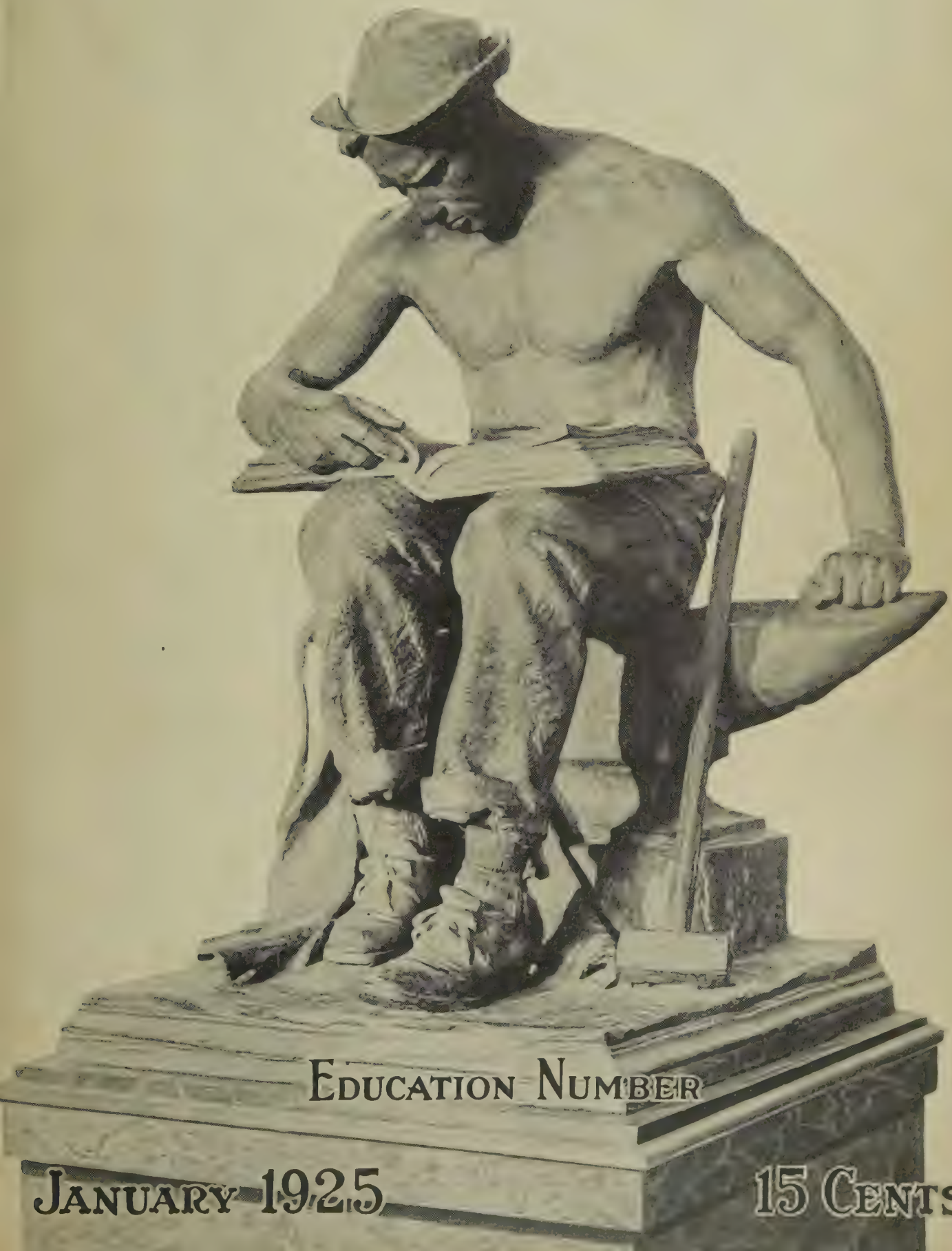
WORLD CALL



EDUCATION NUMBER

JANUARY 1925

15 CENTS

Freshman Class of Bu

SOMETHING of the extent to which most of the Protestant churches are working together at their common and colossal task of Christian education is indicated by the following statement, which was presented to the fifth quadrennial meeting of the Federal Council of Churches at Atlanta, Georgia, December 3-9, by the Council of Church Boards of Education:

During the year 1924 the Executive Secretary of the Council of Church Boards of Education, who is also the Executive Secretary of the Association of American Colleges, by invitation of the *Office National des Universites et Ecoles Francaises* delivered a course of lectures at the Sorbonne (University of Paris) on the organization and student life of American institutions of higher education. A significant bond of fellowship is being established between exchange scholars in the two countries. The Association of Franco-American Scholars—the only student association in France—is an active organization following American student models. Of the French students now in the United States on scholarships, nearly all are in colleges and universities affiliated with the Council of Church Boards of Education and the Association of American Colleges, these institutions being those for the most part that offer scholarships.

A study of theological education covering nearly three years has been completed. A report on the theological seminaries and colleges of the United States and Canada (161) under the title ''Theological Education in America,'' a book of 400 pages, published by the Institute of Social and Religious Research, has met a remarkable reception, having had unusual publicity in both the secular and religious press. It is the work of a fact-finding not a program-making commission. A widespread demand has sprung up for a ''follow-up'' of the findings embodied in this book and for conferences looking toward the improvement of theological instruction. Among the agencies urging interdenominational cooperation in this effort are the Conference of Theological Seminaries and Colleges of the United States and Canada, the Conference of Theological Seminaries of the South, numerous church boards of education and individual seminaries. As Bishop Brent, chairman of the advisory committee, under whose direction the survey was made, has said: ''I believe, and others agree with me, that it may be a new starting point for theological education.''

A careful study of the theological schools and departments training Negro ministers has been completed and the findings embodied in a separate report. In this connection the following resolution passed by the National Association of Teachers in Colored Schools in annual session at Dallas, Texas, July 30, 1924, is of no small significance:

''We recommend and request that provision be made for the appointment of a suitable man to become a visitor and advisor of theological education in our schools, working in cooperation with various authorities for the development of theological training.''

ndianapolis, Indiana

It is a matter of interest also that the theological seminaries of a number of the denominations are relating themselves to the church boards of education with the purpose of coordinating their work more fully with the other agencies of Christian education.

In addition to these studies, there are two others closely related which will be of great use in the future plans for Christian education: one a study of the work of the Y. M. C. A. in the colleges and universities by Dr. E. C. Sage of the General Education Board; the other a far-reaching investigation, first proposed by the Council of Church Boards of Education, undertaken by the Institute of Social and Religious Research, of the moral and religious conditions in institutions of higher education. These will furnish notable source material for years to come in nation-wide programs for Christian education.

During the year also the Council itself has completed an investigation of the religious instruction offered by 250 colleges affiliated with the church boards of education. This shows the work done in religious instruction by student groups aggregating more than 100,000 in denominational colleges. Numerous suggestions are made for improving the instruction in religion among these students. This report is a companion piece to "Undergraduate Courses in Religion in Tax-Supported Colleges and Universities in America," Bulletin IV, of the National Council of Religion in Higher Education. . . . . .

The interest taken by the administrators of our state universities and colleges in Christian education has been increasingly sympathetic and intelligent. Numerous plans for emphasizing the religious significance of American education are now actively espoused by state university presidents and deans.

The next annual meeting of the Council of Church Boards of Education and allied agencies, the Association of American Colleges, and several church college educational associations, the National Conference of Church Workers in Universities and several of the church boards, will occupy the entire week of January 5-10, 1925, at Chicago. This will bring together the largest group of college and university presidents, deans, church board officers and secretaries, student pastors and other specialists in American higher education who ever came together at one time and place. Affiliated with the allied agency, the Association of American Colleges, are the officers of the leading educational foundations of New York and Washington. The general topic to be considered in many sessions from many standpoints, is the obligation of the college to society.

The demands upon the Council of Church Boards of Education for work in and for the colleges, universities and seminaries, have so increased that an experienced solicitor has been placed in the field to increase the Council's budget. There are many evidences of remarkable development in this field in the immediate future.

The Land of Beginning Again

I WISH that there were some wonderful place
Called "The Land of Beginning Again,"
Where all our mistakes and all our heartaches
And all of our poor, selfish grief
Could be dropped like a shabby old coat at the door,
And never be put on again.

I wish we could come on it all unaware,
Like the hunter who finds a lost trail;
And I wish that the one whom our blindness had done
The greatest injustice of all
Could be at the gates, like an old friend that waits
For the comrade he's gladdest to hail.

We would find all the things we intended to do,
But forgot and remembered too late—
Little praises unspoken, little promises broken,
And all of the thousand and one
Little duties neglected that might have perfected
The day for one less fortunate.

It wouldn't be possible not to be kind
In the Land of Beginning Again;
And the ones we misjudged and the ones whom we grudged
Their moments of victory here
Would find in the grasp of our loving handclasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a sting that will not take wing
When we've faced it and laughed it away;
And I think that the laughter is most what we're after
In the Land of Beginning Again!

So I wish that there were some wonderful place
Called "The Land of Beginning Again,"
Where all our mistakes and all our heartaches
And all of the poor, selfish grief
Could be dropped like a shabby old coat at the door,
And never be put on again.

—Louise Fletcher Tarkington.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

FEBRUARY 1925

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Missing the Mark

PERHAPS YOU think that because you are not a tither your bank account is just a few hundred dollars ahead. Not exactly. Certainly you did not check out that much for the Kingdom of God; nevertheless it is gone, forever gone, just as surely as if you had cast it into the sea. You might have had in its place the satisfaction of knowing that you are a shareholder in the kingdom, the remembrance of a joyful fellowship with high-minded Christians, but as it is you have nothing.

¶ Perhaps you think that because your name was once inscribed on the church records your task as a Christian has been accomplished. Not exactly. The Christian life is an unfolding process. To hinder this expansion is to commit spiritual suicide. Church attendance is not a drudgery to those who are seeking nourishment for the developing soul. There is a far greater content in religion now than there was forty years ago. To discover this content is the business of every Christian.

¶ Perhaps you think that because you are not holding some important office in the church you have no responsibility in carrying on the work of the kingdom. Not exactly. We must have leadership, of course, but a leader cannot lead unless there be many eager followers. An army would be impossible without great numbers of well trained privates. No other person can take your place in the kingdom.

¶ Perhaps you think that because you read a few magazines and the daily paper you are sufficiently informed. Not exactly. You cannot consecrate your ignorance and hope to make progress. You must become aware of the program that is before the church both in the local and in the world field.

—THE NATIONAL CHURCH CALL

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THE CIRCUIT RIDER

God rides on through the scourging
rains,
God vaults into the saddle,
Rides alone past the dusty plains,
God's back bends to the paddle—
Cedar branches and sunlight through!
And on, still on, speeds the lone
canoe!

God rides out on his ancient quest,
Healing, saving, commanding,
Here in the savage, unknown west;
Settlement, cabin, landing—
Well they know the steady beat,
In the stillness, of God's horse's
feet.

God leads to grace the pioneers,
Who walk each hour with danger;
Knows these grim men for his peers,
Gives his bread to the stranger;
Doing all that a neighbor can,
God rides still, a weary man.

The statue, The Circuit Rider, was recently unveiled at Salem, Oregon, as a memorial to the pioneer ministers of the gospel of the northwest for their part in helping to found a civilization in that section of the United States. The statue was presented to the state of Oregon by R. A. Booth, Eugene, Oregon, as a memorial to his father, a pioneer circuit rider of the Methodist Episcopal Church in the Oregon country. It stands on the capitol grounds at Salem.

God rides out! And founds three states;
Their scourger, their defender;
Guides their loves and tones their hates,
Leads them into splendor!
God—in the Circuit Rider's breast—
Once more, God built a world—out west.

—*Mary Carolyn Davies*

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

MARCH 1925

15 CENTS

Dr. Shelton's Comrade Speaks

Roderick A. MacLeod, of Batang, to a Conference of Ministers and Others in St. Louis, February 11, 1925

IF there is one thing more irritating than another it is to get hit with a proverb. The fault with proverbs is that they are seldom true; but there is a Tibetan proverb so appropriate to this occasion that I shall quote it: "I am not dancing because of a joyful impulse; but because I am standing on hot coals." This performance here this morning is somewhat of that nature.

The prospect of the effect of the deficit on our work in Tibet is not a "consummation devoutly to be desired." The appeal of Tibet has been special, and special funds have been raised to begin new work, but a deficit in our general budget means that not only can we not open new stations but also that we shall have difficulty in maintaining the work already begun.

The trouble is that we are making a thing special which should be general. The appeal of Tibet to the world is the appeal of God. When God wished to convince the world of the eternal reality and worth of truth, goodness and love, he gave his Son to die for them on Calvary's cross. The death of Dr. Loftis and the death of Dr. Shelton out at the listening post of the advance of the Kingdom of Heaven have had the appeal of Calvary. It is the strongest appeal in heaven above or in the earth beneath. God himself depends on it. The spirit of self-sacrifice should be so common among us as to be general. Jesus made it unmistakably clear that his disciples should have the spirit of self-sacrifice. "Whosoever doth not bear his own cross and come after me cannot be my disciple." He himself gave us an example on Mt. Calvary and made the doctrine of self-sacrifice clear, but we haven't seen it. Paul preached "Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

It is difficult, however, to persuade the average man to act contrary to his own personal interest, to act for the benefit of others at a disadvantage to himself. The ministers to congregations have an exceedingly difficult task. The missionary feels for them. There are pastors who bear their own crosses, and whose deaths are as heroic as that of the missionary who is shot down off his mule. But the work of the missionary, even if it seems foolish to the man of common sense, is spectacular. St. Paul writes, "For it seems to me, God has exhibited us missionaries at the very end of the procession, like the men condemned to death in the arena. For we have become a spectacle to the whole universe, angels as well as men. We are made fools of, for the sake of Christ." Even to the present time the missionaries are exhibited and advertised until they feel like the incarnation of Ivory Soap or some such well advertised commodity. It is all wrong. The man in the pew should, and may, have as much of the spirit of Christ as the missionary. Our whole organized system presupposes such a condition, and we shall never be right until we get it.

The way to get rid of our deficit is to come to the foot of the cross. In "Pilgrim's Progress," when Christian came to the foot of the cross his load fell from his back. When we get to the foot of the cross our deficit will roll off, and we shall see it no more forever. Our preaching is weak because we have not presented to our people a clear, adequate doctrine of the atonement. It is high time that we presented the teaching of the New Testament regarding sacrifice and suffering.

We missionaries may not have much sense, but we know better than to build a house that no one is to occupy. Our deficit in the general fund means that instead of an advance in Tibet, we shall have to retreat. We feel that a retreat is a move in the wrong direction. The mountaineers of Asia are not made of the kind of stuff that retreats. They have never learned how to do it; and we are not made of the kind of stuff that is to teach them, by example, how it is done.

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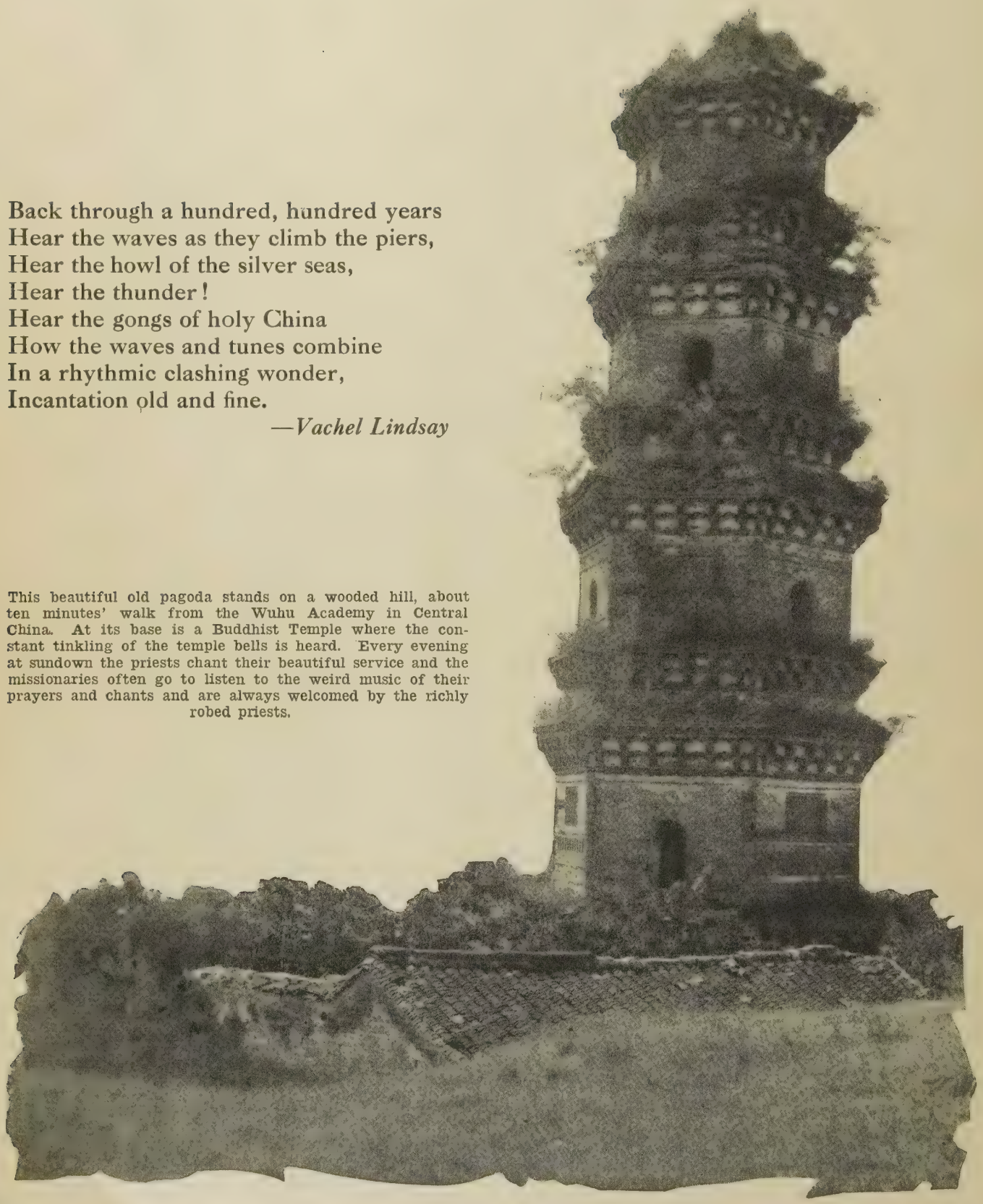
Back through a hundred, hundred years
Hear the waves as they climb the piers,
Hear the howl of the silver seas,
Hear the thunder!
Hear the gongs of holy China
How the waves and tunes combine
In a rhythmic clashing wonder,
Incantation old and fine.

—*Vachel Lindsay*



This beautiful old pagoda stands on a wooded hill, about ten minutes' walk from the Wuhu Academy in Central China. At its base is a Buddhist Temple where the constant tinkling of the temple bells is heard. Every evening at sundown the priests chant their beautiful service and the missionaries often go to listen to the weird music of their prayers and chants and are always welcomed by the richly robed priests.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

APRIL 1925

15 CENTS

The Minister

God make him strong, with courage true,
To stand for right, thy will to do,
    Unmoved by scorn and hate.
Uphold his hands throughout the fray,
Grant power enduring for the day,
    With grace for any fate.
Teach him to love his friend, his foe,
A measure of thy spirit know,
    With patience on thee wait.
So may he somewhat worthy be,
Thy cause to serve, to herald thee,
    The holy vision see.
Thee to reflect, to age and youth,
Impart thy life, thy light and truth,
    The souls of men to free.

Ina Duley Ogdon

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Signed_____
(APPLICANT)

Date_____192____

Fill in the above application blank and forward with your check to

The United Christian Missionary Society
425 DeBaliviere Avenue
St. Louis, Mo.

Note. — Annuity Bonds pay six per cent; are as safe as government bonds; save all worry of reinvestment; no danger of loss by fire, theft, or undesirable tenants.

Can You Find a Better Opportunity?

Barabbas Speaks:

BY what strange whimsies is a man's fate swayed,
I free to go, while he goes to his cross!
I know his life, no evil has he done,
For many a day in towns of Galilee
Have I stood in the crowd that swarmed him round
While his fingers healed the leper with their touch
Or at his word the devils fled away.
And men know my life, all my evil fame—
Now I stand free while he goes there to die!
What was there to this man that Annas feared,
And that dull Roman with his oily face?
He would be king? Nay, rather he would not!
Such men as he would never bind with crowns
And all the stiff seclusion of a throne
Their right to mix with men. Some deeper thought
Lay in that false priest's brain. Could it have been
He feared the words he spake about High God,
About men grown to stature of God's sons,
One brotherhood that banished self from earth?
No priest could gull a race that held such thoughts,
Nor was there place for Pilate in such plan,
Nor for Barabbas! No wonder Annas feared
A world he could not mold for his own gain.
And does he think to end him with a Cross?

—W. E. Brooks

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

MAY 1925

15 CENTS

To My Mother

BY THOMAS DILLION

FOR the body you gave me, the bone and the sinew, the heart and the brain that are yours, I thank you.

I thank you for the light in my eyes, the blood in my veins, for my speech, for my life, for my being. All that I am is from you who bore me. For all the love you gave me unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me.

For your smile in the morning and your kiss at night, my mother, I thank you. I thank you for the tears you shed over me, for the songs you sang to me, the prayers you said for me, for your vigils and ministerings. All that I am is by you who reared me.

For the faith you had in me, for the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and your chidings, for the justice you bred into me and the honor you made mine. All that I am you taught me.

Forgive me the peril I brought you to, for the sobs and the moans I wrung from you and the strength I took from you, my mother, forgive me. For the fears I gave you, for the alarms and dreads, my mother, forgive me. Forgive me the joys I deprived you, for the toils I made for you, for the hours, the days and the years I claimed from you, my mother, forgive me.

For the times I hurt you, for the times I had no smile for you, and the caresses I did not give you, my mother, forgive me. Forgive me my glory in my strength and my pride in my youth which forgot the holiness of your years and the veneration of your weakness. For my neglect, for my selfishness, for all the great debts of your love which I have not paid, mother, sweet mother, forgive me.

Some Testimonials From Our Annuitants

I wish every man and woman in the brotherhood would invest in Annuities. If they have those whom they want to remember, it is a good way to create a trust fund.

The satisfaction of having my money so carefully managed without any care or oversight of my own, is well worth while.

I regard Annuities as my very best and safest investments for earth and the grandest memorial when I am called to meet my God.

I think your Annuities measure 100 per cent in every respect. I wish I could quadruple mine.

Next to my three missionary daughters, I rejoice in the good work being accomplished by my Annuity Bond.

This is the best investment we ever made, and will make more as soon as it is possible.

I regard it as one of the most satisfactory ways of investing money, as it not only is doing good during your lifetime, but you have the assurance that it will still go on when you are not able to direct its use.

My only regret is that I did not have ten times more to invest in Annuity Bonds. I consider it the best financial investment I ever made. The returns have never been a day late.

I have no hesitancy in recommending these Annuity Bonds to any person, because they are one of the best investments a man or woman can make to insure a competence in old age.

Aside from the income, the greatest pleasure and comfort of the Annuity Bond is in the knowledge that long after I am at rest, the money is going on and blessing those who are worthy and are in need.

Those of us who have inherited the example of Christian parents, should divide the money we inherit from them with the work of such an organization as the United Christian Missionary Society. I only wish I could make my little efforts an absolute gift during my lifetime. Since that is not possible, the Annuity plan is the best plan I know.

If the Scriptures did not say that the one who fails to provide for those of his own household was worse than a heathen, or words to that effect, I would be sorely tempted to put the greater part of my little principal into the Annuity Fund of the United Christian Missionary Society.

We cannot speak too highly of these Annuity Bonds as an investment, and strongly recommend everyone who can to invest in this way as much as he can, having in mind the twofold blessing, first to himself while he needs it, and then to others through the coming years.

Finding my tithe did not fully satisfy me, I looked for a way by which I could loan the Lord some money in addition. This was long before the Annuity plan was adopted by our societies. When Church Extension began issuing Annuity Bonds, I secured bond #14 in Oct., 1899, then bond #182 of the F. C. M. S. in March, 1904, then bond #135 of the A. C. M. S. in May, 1906, then bond #6 in the U. C. M. S. Nov., 1920, also bond #74 of the American Bible Society in 1920. In addition to these, as fast as I could, I have secured others, so that up to date I have had 47 bonds issued to me. By investing at different dates, I have Annuity checks coming to me every month.

Had I funds to leave others, I would certainly leave very little directly, but would place the larger part in Annuities so that they would be certain to have incomes, especially at the period in their lives when many find themselves practically down and out.

For further information
regarding ANNUITY BONDS, write

PROMOTIONAL DIVISION

UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

JUNE 1925

15 CENTS

Fourteen Points on Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the missionary journeys of the apostles.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The problems which arose in the early church were largely questions of missionary procedure.
12. The only man among the twelve apostles who did not become a missionary became a traitor.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, the missionary is the highest expression of Christian life.

—*William Adams Brown*

Do You Own a Life Annuity Bond?

Have you ever compared Annuity Bonds with other bonds and stocks?

Many other bonds and stocks do not remain at par value. Usually when the value fluctuates, the income also changes.

The income on Annuity Bonds never fluctuates, for the bond remains the same throughout life.

The war did not change the income of our Annuity Bonds. These bonds paid 6% before the war, 6% during the war, and they have continued to pay 6% since the war.

It is a great satisfaction to the investor to be absolutely sure that his income will remain the same no matter what the political and economic situation is.

The United Christian Missionary Society Annuity Bonds are safe, sound and permanent. They are absolutely dependable. Their security is based upon a sound and reliable financial policy.

If you are seeking to secure for yourself a fixed, permanent income, one that will never change, no matter what the conditions; an income which will relieve you of all anxiety and care as long as you live and, best of all, will help to extend the Kingdom of God after your death,

Take Out an Annuity Bond in the United Christian Missionary Society

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For further information
regarding ANNUITY BONDS, write

PROMOTIONAL DIVISION

UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

A Young Man's Life Plan

Albert Schweitzer, now a medical missionary in the heart of Africa, makes this statement of the way in which he planned his life

IT became steadily clearer to me that I had not the inward right to take as a matter of course my happy youth, my good health and my power of work. Out of the depths of my feeling of happiness there grew up gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. Whoever is spared personal pain must feel himself called to help in diminishing the pain of others. We must all carry our share of the misery which lies upon the world. Darkly and confusedly this thought worked in me, and sometimes it left me, so that I breathed freely and fancied once more that I was to become completely the lord of my own life. But the little cloud had risen above the horizon. I could, indeed, sometimes look away and lose sight of it, but it was growing, nevertheless; slowly but unceasingly it grew, and at last it hid the whole sky.

The decision was made when I was one and twenty. In that year, while still a student, I resolved to devote my life till I was thirty to the office of preacher, to science and to music. If by that time I should have done what I hoped in science and music, I would take a path of immediate service as man to my fellow man. What this path should be I counted on learning from circumstances during the interval.

He became a notable scholar and university professor. He achieved a world-wide reputation as a musician, and then turned his back on fame, studied medicine, and plunged into the African forests to help the most needy of his fellow men.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

July 1925

15 Cents

(L) C.O. BUCKINGHAM CO.

Indulge with caution the supposition that morality can be maintained without religion.

GEORGE WASHINGTON

The only assurance of our safety as a Nation is to lay our foundations, as our fathers did, in morality and religion.

ABRAHAM LINCOLN

Men trained in intellect but not in religion and morals will become a menace to the country.

THEODORE ROOSEVELT

Our Nation cannot survive materially, unless it be redeemed spiritually.

WOODROW WILSON

ON APRIL THIRTIETH, THE UNITED CHRISTIAN MISSIONARY SOCIETY AND THE SIX OLD BOARDS WERE PAYING ANNUITY ON $2,649,475.16 TO OVER SIX HUNDRED HAPPY AND SATISFIED ANNUITANTS. THESE ANNUITANTS CONSTITUTE THE BIGGEST ARGUMENT IN FAVOR OF THE LIFE ANNUITY PLAN.

For information regarding
ANNUITY BONDS, write
THE PROMOTIONAL DIVISION
UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

THE IVY CLINGS

Written for the Ivy Chain Ceremony of the College of Missions by Dr. George E. Miller, who has returned to his chosen field of service in India.

The ivy clings,—it matters not
If drought may come, or frost or rain.
Crushed and torn from every spot,
It rises up and clings again.

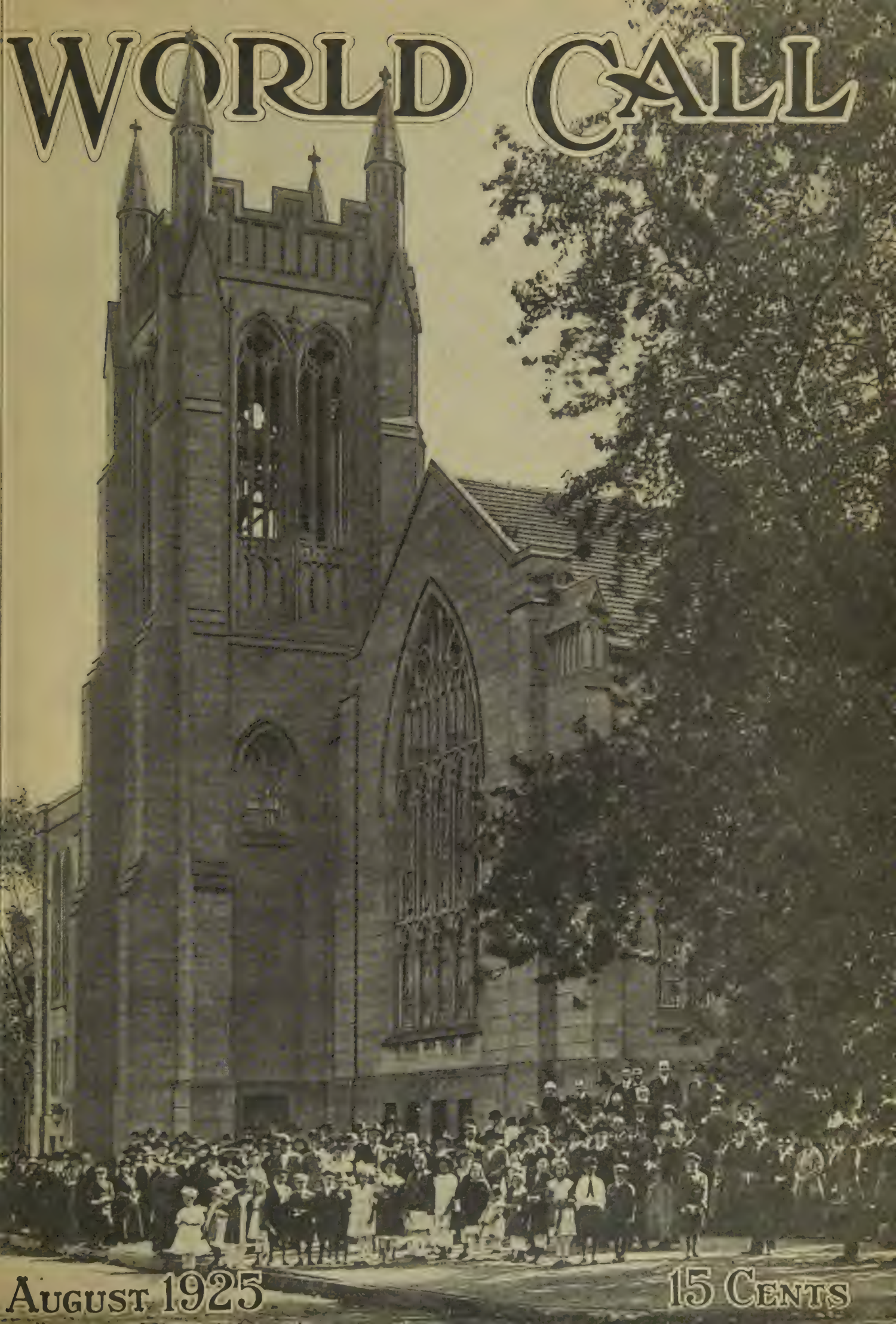
Its tendrils pierce the adamant
Of palace wall and forest rock
Its friendly verdure to implant,
And hold and cling through storm and shock.

Embattlements may break and fall,
The oak may dead and shattered lie,
The ivy clings and covers all,
The ivy clings and will not die.

The ivy clings, the emblem meet
Of friendship that endures through time,
That lives through victory or defeat,
And questions not the place or clime.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

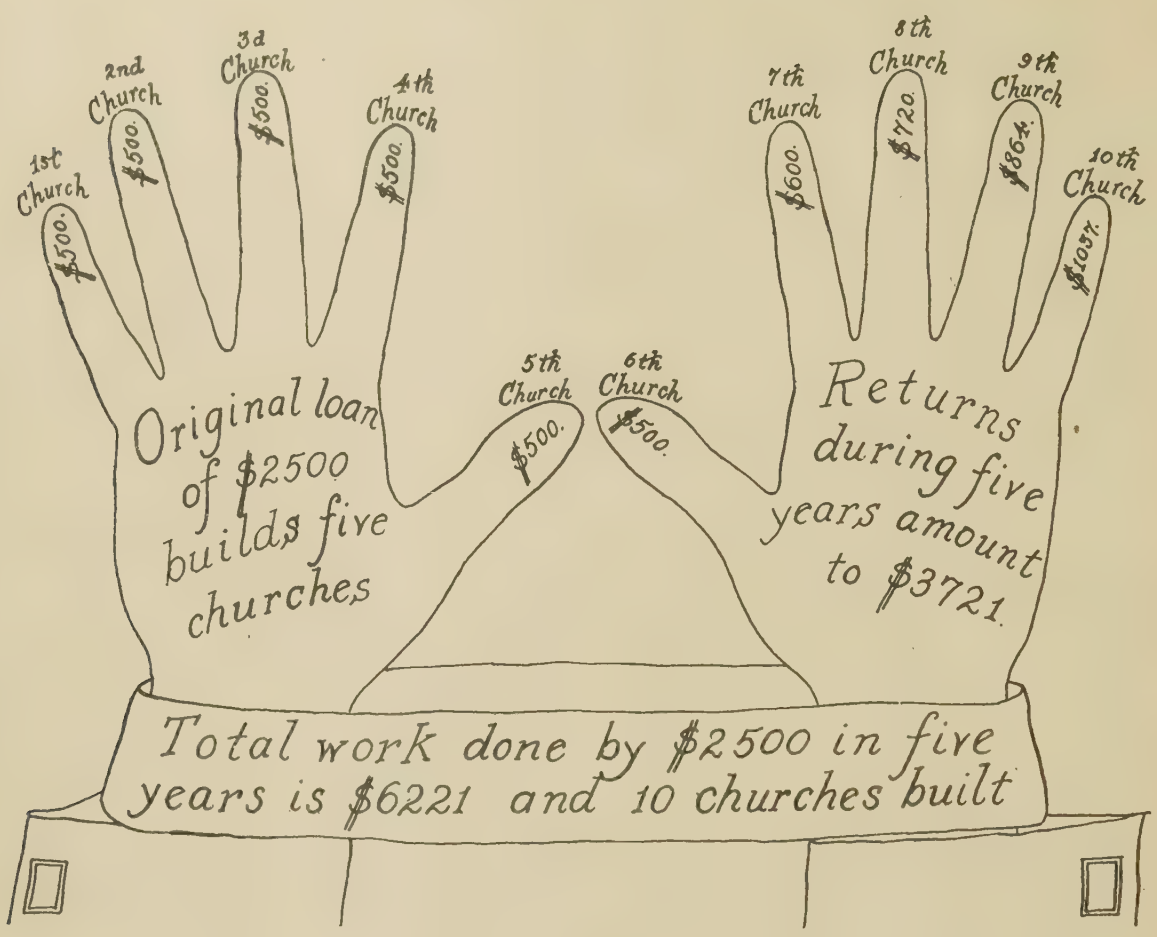
WORLD CALL



August 1925

15 Cents

The Hands That Made Muckley Famous



How Our Church Erection Loan Fund Goes and Grows

It is intensely interesting to watch money repeating its usefulness in this fund, as it comes and goes from year to year.

Whatever amount the society lends, the rule is that the loan shall be paid back one-fifth each year. As fast as these different amounts are returned to St. Louis, they go right out again to help build other churches. There are always appeals on hand for the society to answer.

Suppose we lift $2,500 out of the fund and watch it work for five years, starting the money out January 1, 1920, in five loans of $500 each, as indicated on the thumb and fingers of the right hand.

January 1, 1921, one year from the date the loans are made, each of the five churches pays a note of $100, thus returning $500 with which we build the 6th church, indicated by the $500 on the thumb of the left hand.

January 1, 1922, by the same plan, $500 comes back from the payment of the second notes of the first five churches, also the first note of $100 returns from the 6th church making $600 returning at the end of the second year to build the 7th church.

January 1, 1923, $500 is returned by the first five churches on payment of their third notes, the second $100 returns from the 6th church, and the first note of $120 from the 7th church, making $720, with which the 8th church is built.

The fourth year $864 returns, and the fifth year $1,037, making $6,221 of work in five years, and ten churches built.

Buy An Annuity Bond

Start the New Missionary Year Right

THE ANNUITY FUND OF THE UNITED CHRISTIAN MISSIONARY SOCIETY IS NOW WAY OVER THE HALF MILLION MARK AND IS STEADILY GROWING.

WHEN YOU INVEST IN AN ANNUITY BOND YOU ARE MAKING A KINGDOM INVESTMENT. YOU HAVE THE SATISFACTION OF KNOWING THAT YOUR MONEY WILL BE USED TO EXTEND THE KINGDOM OF GOD. YOU ARE ALSO ASSURED OF A SAFE INCOME AS LONG AS YOU LIVE.

THE FACT THAT THE MONEY INVESTED IN AN ANNUITY BOND IS TO BE USED TO CARRY OUT CHRIST'S LAST COMMAND—

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL—"

ACCOUNTS FOR THE GROWING POPULARITY OF THESE BONDS, AS WELL AS THEIR RELIABILITY, SAFETY, AND PERMANENCE.

In July many people have securities falling due. Now would be a good time to take out an Annuity Bond.

Fill in the space below and forward to

PROMOTIONAL DIVISION
UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

IT is not surprising that we should find men turning with fresh interest to the church. Here is an institution which has lasted nearly two thousand years, whose constituency embraces nearly a third of the human race, which professes to be the teacher of Europe and America in morals and religion, and which is carrying on an active missionary propaganda among the more distant peoples who were drawn against their will into the maelstrom of the Great War. It is an institution which commands vast financial resources, disposes of an annual revenue mounting into the hundreds of millions, numbers its paid ministers by the hundreds of thousands and its voluntary workers by the million, receives state support in a country like England where the tradition of the state church still obtains, yet is no less generously sustained in a democratic country like America where the voluntary gifts of the faithful replace the taxes of the citizens. It is an institution which touches life at each of its great crises—birth, marriage, sickness and death—which is entrusted with the moral education of childhood during its formative period, which maintains in its pulpit a forum for the weekly discussion of questions of morals and religion, which has been, and still is, the spring of private charity on an unprecedented scale. In spite of all its faults, the church is the one social institution touching men of all races and nations and callings which exists to spread faith in a good God and to unite men in a world-wide brotherhood. Here surely is a factor with which anyone must reckon who, faced by the unexampled tragedy of our own time, asks with soberness where men are to turn for help in the stupendous task of world reconstruction.

—William Adams Brown, in "The Church in America."

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

SEPTEMBER 1925

15 CENTS

World Hunger

America: I give you my gold.

The World: We have gold of our own.

America: I give you my men to teach you how to live.

The World: We have lived thousands of years before you were born.

America: I give you my Christ.

The World: We want not your Christ!

America: What then will you have?

The World: An example of Christian living!

Life Annuity Bonds

An appreciation from a lady eighty-eight years old, who has been blind for eleven years

"Words cannot express my thankfulness that my husband and I, more than twenty years ago, decided to place the most of our means in annuities of our Missionary Society, thereby insuring the support of our old age, and the deep satisfaction of knowing that it would help others after we had passed on.

"I have been especially thankful, since the death of my husband eighteen years ago, that I have had no worry in making investments or collecting interest."

For information regarding these 6% net
LIFE ANNUITY BONDS
write
PROMOTIONAL DIVISION
UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

The Interpreter

I am an alien here, and yet,
I think as other women do,
I love as others everywhere.
To fullness of life I also aspire
And long for friends who understand.
Far from home, alone and strange
I sought to enter in and be with you,
But this, your great America,
Is shut away and hidden quite
Behind a wall of language new and customs strange
to me.
Is there no little open gate
Where I may enter in
To play and sing with you,
To laugh and love and live with you,
To work and learn and strive with you,
To add my gifts to yours, and build with you
A better world
And larger life?

I am the new American
No longer alien here,
For I have found the gate that's in the wall.
To me upon one golden day
There came a friend.
She spoke my mother-tongue,
She knew my thoughts and ways,
She was the Key
That fit the long-locked door,
She was the Way,
The open door of life for me.
To better, more abundant life
She led me in.
And now,
I speak your tongue,
I think your thoughts,
I add my gifts to yours, and help you build
The world anew
In our America.

ELIZABETH RUSSELL HENDEE,
in The Woman's Press

This poem was inspired by the groups of "nationality workers" in immigrant centers who reach the foreign-born peoples by speaking the language of immigrant groups.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

OCTOBER 1925

15 CENTS

The Ninth National Convention of the Churches of Christ (Negro)

Cincinnati, Ohio, August 24-30

A splendid spirit of cooperation and fellowship characterized this gathering which was attended by more than 300 registered delegates, representing sixteen states.

THE JOY OF GIVING

BY TAKING OUT AN ANNUITY BOND WITH THE UNITED CHRISTIAN MISSIONARY SOCIETY, ONE HAS THE OPPORTUNITY NOT ONLY OF PROVIDING A SURE INCOME DURING ONE'S LIFETIME, BUT THE JOY OF KNOWING THAT THE MONEY INVESTED IN THESE BONDS IS TO BE USED, WHEN RELEASED, TO—

PREACH THE GOSPEL

HEAL THE SICK

FEED AND CLOTHE THE NEEDY

"God, let me be a giver, and not one
Who only takes, and takes unceasingly.
God, let me give, so that not just my own,
But others' lives may richer be.
Let me give out whatever I may hold
Of what material things life may be heaping,
Let me give raiment, shelter, food or gold,
If these are, through Thy bounty, in my keeping."

For further information regarding these Annuity Bonds, write—

PROMOTIONAL DIVISION
UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

ADDRESS _____

AGE _____

Christ of Everywhere

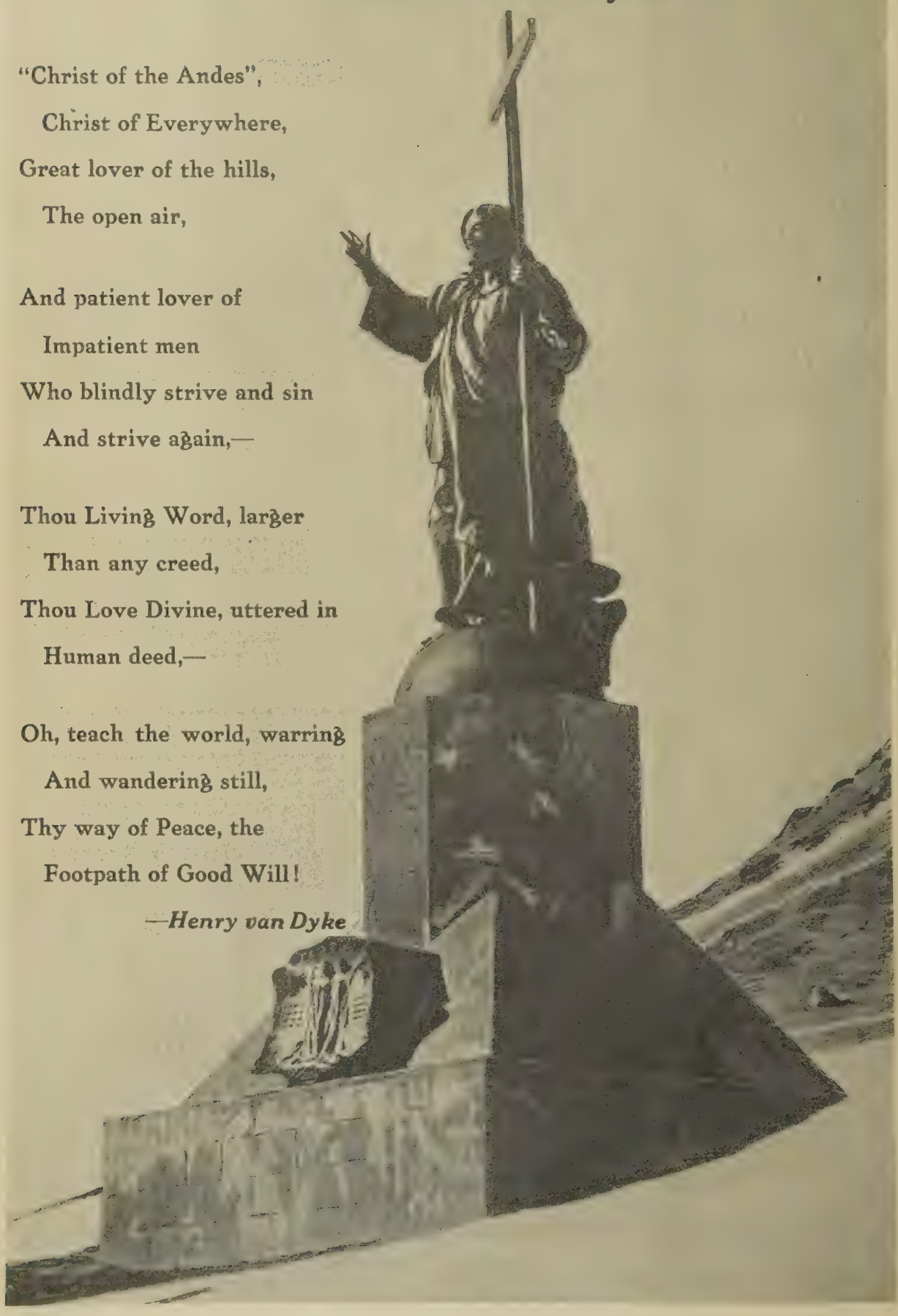
"Christ of the Andes",
Christ of Everywhere,
Great lover of the hills,
The open air,

And patient lover of
Impatient men
Who blindly strive and sin
And strive again,—

Thou Living Word, larger
Than any creed,
Thou Love Divine, uttered in
Human deed,—

Oh, teach the world, warring
And wandering still,
Thy way of Peace, the
Footpath of Good Will!

—*Henry van Dyke*

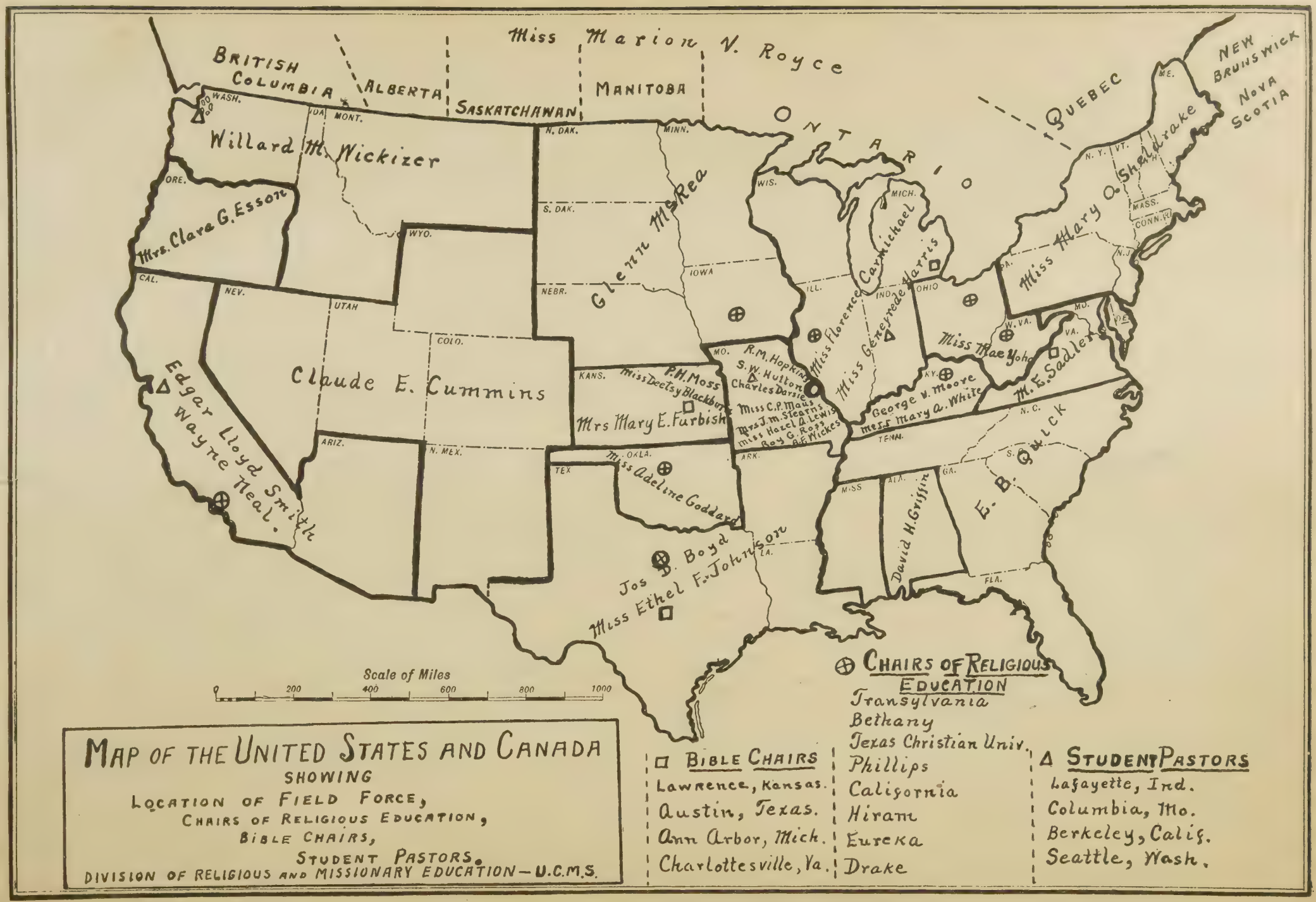


CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

NOVEMBER 1925

15 CENTS



MAP OF THE UNITED STATES AND CANADA

SHOWING

LOCATION OF FIELD FORCE,
CHAIRS OF RELIGIOUS EDUCATION,
BIBLE CHAIRS,
STUDENT PASTORS.

DIVISION OF RELIGIOUS AND MISSIONARY EDUCATION — U.C.M.S.

⊕ CHAIRS OF RELIGIOUS EDUCATION

- Transylvania
- Bethany
- Texas Christian Univ.
- Phillips
- California
- Hiram
- Eureka
- Drake

□ BIBLE CHAIRS

- Lawrence, Kansas.
- Austin, Texas.
- Ann Arbor, Mich.
- Charlottesville, Va.

Δ STUDENT PASTORS

- Lafayette, Ind.
- Columbia, Mo.
- Berkeley, Calif.
- Seattle, Wash.

Life Annuity Bonds

Now Over the Half Million Mark

The United Society has issued $534,851.17 in annuity bonds since its organization October 1, 1920.

Over six hundred happy and satisfied annuitants constitute the biggest argument in favor of the Life Annuity Plan.

The United Christian Missionary Society and the six old boards are paying annuity on over Two Million Six Hundred Thousand Dollars.

Some of the attractive features of these bonds are:—

Their reliability, safety, permanence.

The annuity is six per cent (6%) to persons fifty years of age and over.

Our Treasurer sends the annuity check every six months. The annuitant never has to wait for his money.

Annuity bonds remove all worry as to poor crops, shifting land and stock values, tenantless flats and unpaid notes and mortgages.

Annuity money is as safe as a government bond. These bonds have back of them all the resources of the United Society, which, together with that of the six old boards, amount to over Eleven Million Dollars.

In the end the money will go to the Kingdom of God without further trouble or cost.

BUY AN ANNUITY BOND

For Literature, Application Blank, etc., write to—

Promotional Division

UNITED CHRISTIAN MISSIONARY SOCIETY

425 De Baliviere Ave.

St. Louis, Mo.

Typical road in Karuizawa, Japan, bordered by larches. Many of the Japanese roads are sunk three or four feet and walled with stone

THANKSGIVING

I love Thy works, O God;
Majestic scenes,
And fields of common clod
Where Labor gleans.

I love good books, Great Friend,
Both truth and tales;
For all great thoughts of men
My spirit hails.

Praise to Jehovah's name
For power to see;
For eyes that give these same
Good gifts to me.

LELAND WILLIAM PORTER

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

DECEMBER 1925

15 CENTS

The Neediest Cases

(Comparisons)

What will Christmas mean this year
To your homes and mine?
Holly wreaths and ribbons red,
Scent of spruce and pine—
Rooms with wrapping paper strewn,
Silver tinsel fine!
(But—there are those who never see
Such busy Yuletide jollity!)

What will Christmas find this year
In your homes and mine?
A tree where glittering ornaments
And lighted candles shine—
Whose sturdy boughs hang thick with gifts
Of rich and rare design!
(Those attics Santa misses! Hark!
Is that a child's sob in the dark?)

What will Christmas bring this year
To your hearts and mine?
Thoughts of Mary and the Babe,
Asleep near by the kine?
Of Shepherds come to Bethlehem
To seek a manger-shrine?
(When children cold and hungry are,
What means to them a holy Star?)

What can Christmas add of joy
To your lives and mine?
This: to those less fortunate
If our hearts incline,
We will find such giving brings
Recompense divine!
(To have made some life more bright—
Makes one happy Christmas Night!)

—Mazie V. Caruthers, in the *New York Times.*

Christmas Gifts

Give an Annuity Bond as a Christmas Gift

IN REALITY YOU WILL BE MAKING TWO GIFTS—YOUR FRIEND OR RELATIVE WILL RECEIVE AN INCOME FOR LIFE, AND THE PRINCIPAL WILL GO INTO THE WORK OF THE KINGDOM.

EXPERIENCE THE JOY OF GIVING AND OF KNOWING THAT, IN THE END, YOUR GIFT WILL HELP TO SERVE THE MASTER.

THIS IS CHRIST'S BIRTHDAY, WHY NOT MAKE HIM A GIFT?

WHAT COULD BE MORE APPROPRIATE THAN TO TURN OVER TO THE GREAT TASK OF HIS CHURCH SOME OF THE MONEY HE HAS BLESSED YOU WITH?

LET US HELP WITH YOUR PROBLEM OF "WHAT SHALL I GIVE."

Annuity Bonds are safe.
The annuity is always sent on time.
They save anxiety regarding reinvestment.

WRITE TO
PROMOTIONAL DIVISION
UNITED CHRISTIAN MISSIONARY SOCIETY
425 DEBALIVIERE AVENUE
ST. LOUIS, MO.

NAME _____

AGE _____

ADDRESS _____

Keeping Christmas

Are you willing to stoop down and consider the needs and the desires of little children;

To remember the weakness, the loneliness of people who are growing old;

To stop asking how much your friends love you and ask yourself whether you love them enough;

To bear in mind the things that other people have to bear on their hearts;

To try to understand what those who live in the same house with you really want, without waiting for them to tell you;

To trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you;

To make a grave for your ugly thoughts — and a garden for your kindly feelings with the gate open — are you willing to do these things, even for a day?

Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world — stronger than hate, stronger than evil, stronger than death — and that the blessed life that began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love?

Then you can keep Christmas.

And if you can keep it for a day, why not always?

But you can never keep it alone. —Henry van Dyke.

6091

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

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